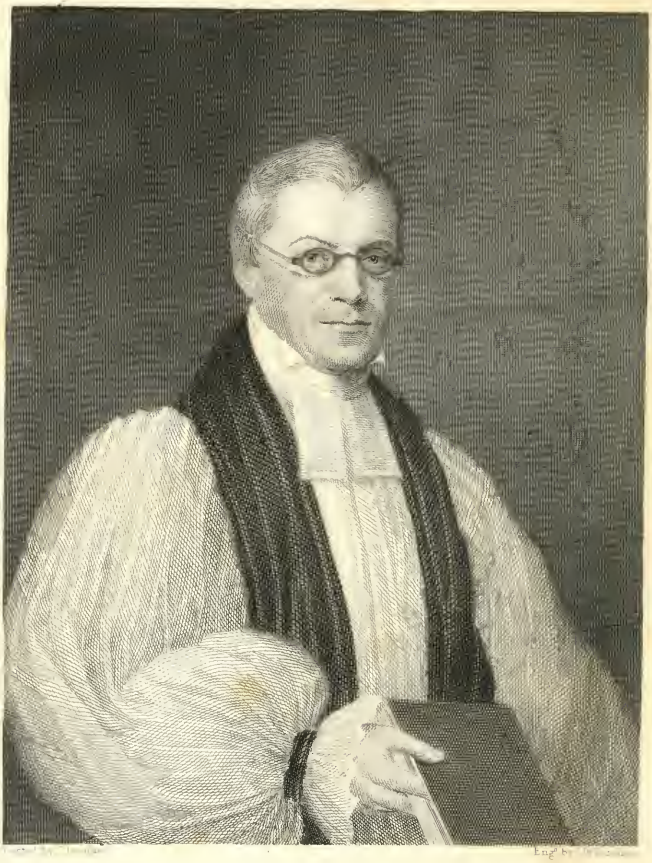
Columbia University
in the City of New York

THE LIBRARIES

For the Rev. Mr Schroeder

with the author's regards



A

MEMOIR OF THE LIFE

OF THE

RIGHT REVEREND

JOHN HENRY HOBART, D.D.

BISHOP OF THE PROTESTANT EPISCOPAL CHURCH
IN THE STATE OF NEW-YORK.

BY THE

REV. WILLIAM BERRIAN, D. D.

RECTOR OF TRINITY CHURCH, NEW-YORK.

NEW-YORK:
PUBLISHED BY SWORDS, STANFORD, AND CO.
No. 152 Broadway.

1833.

3 A- 1 1915

Entered according to the Act of Congress, in the year 1833, by WILLIAM BERRIAN, in the Clerk's Office of the District Court of the United States for the Southern District of New-York.

EDWARD J. SWORDS, PRINTER,
No. 152 Broadway.

ADVERTISEMENT.

THE great delay in the appearance of this Memoir has been occasioned by circumstances which were entirely beyond the control of the writer. Shortly after he had been requested to prepare it, he wrote to a number of the early friends of Bishop Hobart for information in regard to that part of his life with which he himself was personally unacquainted. A few promptly and cheerfully complied with his request. But from the inexcusable neglect of some, and the unaccountable tardiness of others, a year and a half passed away before materials enough were procured to form a connected narrative. At length, in the month of July, last summer, it was commenced, amidst an unexampled pressure of parochial duties, during the prevalence of a raging epidemic, and prosecuted since amidst all the ordinary distractions and labours of an ardous and responsible station.

New-York, May, 1833.

ERRATA.

Page 136, line 9, for " whould" read would.
200, .. 3, for " here" read her.
306, .. 11, for " and" read or.

MEMOIR OF THE LIFE

OF THE

RIGHT REV. JOHN HENRY HOBART, D. D.

In attempting to sketch the life and character of the distinguished subject of this Memoir, it is impossible to avoid a feeling of embarrassment, both from the difficulty of the task in itself, and from the apprehension that it may not represent him according to the just measure of his fame. The close and intimate relation of the writer to him, while it affords great advantages for the delineation of those peculiarities in his mind, feelings, and habits which may have escaped more general observation, at the same time brings the object too near for the strong lights and bold relief in which he appeared to the world at large. There he was viewed in the practical wisdom collected from all his experience, in the efforts of an acute and powerful mind invigorated and sharpened by continual exercise, in the great and glorious results of a life spent entirely in the laudable ambition of doing good. To those who were honoured by his confidence and friendship, he appeared in the simplicity and frankness of a child—there was not the slightest

disguise. They saw the progress of that practical wisdom which, distinguishing him in early life, at length gave him such a superiority over other men. They saw the workings of that mind which, sometimes wavering from misgivings and distrust, finally acted from confidence in itself. They saw the process by which, with the aid of things both important and trifling, he arrived at the most noble ends. Observing him, therefore, in the whole compound of his character, and in all the various aspects of his busy life, adorned with the brightest perfections, yet shaded by infirmities, errors, and defects, they looked upon him as a great and extraordinary man, but not with such an unqualified admiration as those who only witnessed his beneficent and unwearied labours, and the unexampled success with which they were accompanied. It was, however, his peculiar felicity and glory to retain the greatest ascendency over those to whom he was best known, and, even where they might not be as much dazzled as others by the splendour of his talents, to have the highest place in their affections.

There is another difficulty in regard to his biography, which is common to that of most clergymen who are not cast on troublesome times. His life has none of the romantic interest nor strange vicissitudes which so frequently mark the course of illustrious men. The early period of it was quiet and peaceful, attended by none of the struggles with which a gifted and ambitious mind so often makes its way to eminence. Even then, however, there was observed in him an ardour of temperament, a depth of feeling, a restlessness of disposi-

tion, an impatience of ease, a perseverance of purpose, a moral courage, which, if Providence had thrown him into some other course, would probably have given to his life all the interest of romance. But he was reserved for higher purposes than heroes or statesmen are destined to achieve. The qualities which were fitted for the admiration of the world, in meekness and simplicity of heart he devoted to the glory of God. With a passionate fondness for the beauties of nature and rural pursuits, it was his earliest plan to pass his days in the calm and unambitious occupations of a country clergyman's life, and to the last he sighed for retirement and peace. But though such was the natural bent of his inclination, the sphere was too narrow for the exertions of his ardent and active mind. He was soon drawn from his retreat, and entering with characteristic vivacity and zeal upon the duties of his new situation, he at once attracted general notice, acquired an influence in the councils of the Church beyond his years, and at a very early period was called to direct them in that high office which he so pre-eminently honoured and adorned. From that time his life was full; but it was for the most part spent in an uniform succession of labours, differing only from year to year in the greater extent to which they were carried, and the increasing promptitude and diligence with which they were performed. There were but few of those incidents in it which amuse the general reader, though it abounded with circumstances which interest the Christian and divine. In the maintenance of the peculiar and distinctive principles of the Church of

which God had made him an overseer, and in the defence of a policy which in some instances brought upon him an unmeasured degree of odium, but which more regarded as his glory and his crown, he was almost continually involved in controversies, upon which he never hesitated to enter, and from which he generally retired with success. The notice of these questions, and a fair representation of his views on all prominent points, will be considered essential to the vindication of his principles as a zealous defender of the truth, and to the honour which is due to his character as a Christian, whose life and whose death were "precious in the sight of the Lord." These discussions—which, for the most part, were unsought, though never declined—were often mixed up with personal considerations, connecting them with the memory of the dead and the feelings of the living. On account of the respect, therefore, which is due to both, the writer of the Memoir looks forward to this part of his work with a trembling solicitude. His anxiety is also increased by the unaffected persuasion, that neither the habits of his life, nor the daily and pressing calls of his station, will enable him to do that justice to the subject which its delicacy and importance demand. But in a spirit of charity, and at the same time with a sacred and awful regard to what he conscientiously deems the interests of truth, he will employ that ability in the work which God has given him, most earnestly hoping and praying that it may be to the honour of both.

John Henry Hobart, the second son of Enoch and Hannah Hobart, was born in Philadelphia, on

the 14th day of September, 1775. His paternal ancestors were originally from the county of Norfolk, in England. In the reign of Charles I., urged either by the spirit of enterprise so common at that period, or by religious considerations, they removed from their native country to Massachusetts Bay. It appears from the early history of the town of Hingham, that his grandfather, Joshua Hobart, took a conspicuous part in the affairs of that infant settlement. The Rev. Peter Hobart, a Presbyterian divine, who was the brother of Joshua, and who had received his education at the University of Cambridge, was employed as a minister of the Gospel for several years at home. "His parents, brothers, and sisters had, to his great affliction, embarked for New-England. Some time after, owing to the persecutions in England, he also resolved to move to New-England. Accordingly, in the summer of 1635, he embarked with his wife and four children, and after a tedious voyage, and constant sickness, he arrived at Charlestown on the eighth of June, where he found his relations, who had safely arrived before him. Several towns now addressed him to become their minister; but he chose, with his father's family and some other Christians, to form a new plantation, which they called 'Hingham.' There gathering a congregation, he continued in the faithful discharge of his duties for about forty-three years."* He was an indefatigable student. His acquirements were va-

* Extracted from the parish record in Hingham, kept by the Rev. Peter Hobart.

rious and extensive. His sermons were well studied, and, independent in his own feelings, they partook of the vigour and strength of his character. Five of his sons were educated at Harvard University. Four of them embraced his own profession, and one* attained to such a degree of eminence, as to be held, by the pious and learned, in peculiar veneration and esteem, as a scholar, gentleman, and Christian.

The father of the subject of this Memoir, though less extensively known than some of the members of his family, sustained, however, the respectability of his name by his uprightness, piety, and worth. He married an estimable woman, of a family of the name of Pratt, who, long surviving him, fulfilled the double duties towards her children which devolved upon her, with the prudence of a father's judgment and the tenderness of a mother's love. Left with a small competency in troublesome times, she was enabled to bring them up in a way which was gratifying to maternal pride, and, by a rigid economy and great self-denial, to give to one† of them that liberal education which, in its first-fruits fulfilling her hopes, repaid her, during her own life, for all her sacrifices, and which afterwards, had that life been long enough, would have recompensed her an hundred fold.

It is but seldom the case, in regard to the most eminent among men, that childhood presents much that is worthy of notice at the time, and it is still more rare that there should be any thing so strik-

* Dr. Nehemiah Hobart. † John Henry Hobart.

ing as to be recollected in after-life. The fond anticipations of friends, indeed, often attach a great degree of importance to circumstances which are trifling in themselves, but which are regarded as indications of future greatness. Even these are apt to be forgotten by the most partial, unless they happen to correspond with the event. In respect to Mr. Hobart, it is known that the most flattering expectations were indulged by those who were near to him; that some of them lived to witness his growing reputation; that others were spared long enough to behold the fulfilment of all their wishes:—but it appears that these things were reserved for the secret and cherished enjoyment of their own hearts—for the free communications of the domestic circle, or the correspondence of family friends. I have learned from one who knew him in youth, and who was intimate with his family, that his deportment, conversations, opinions, and habits were the frequent and favourite theme of their discourse, and that they often dwelt with delight on those incidents which shadowed out the very character that he finally established. But the relatives who were his elders or cotemporaries, are all dead and gone: no note is left of those circumstances on which they so fondly dwelt; and in the lapse of more than forty years, the very correspondence which they kept up with him and each other, is, for the most part, either lost or destroyed. This is peculiarly to be regretted in regard to his correspondence with a sister, of whom he was often heard to speak with admiration, as a person of a highly gifted mind, and whom he loved with more

than a brother's tenderness. The only notices, therefore, which can be gathered of his childhood and youth, are from those who were more remotely connected with him, and which can hardly be expected to have the individuality and interest which belong to the records of domestic affection.

"He received his first instruction in English in the school of a Mr. Leslie, who was considered a respectable teacher, and who was deservedly held in esteem; but he often lamented to one of his earliest friends,* that in consequence of the distance of the school from his residence, and from the strictness observed in the appointed hours, he was obliged to hasten so fast from his meals, as to lay the foundation of that dyspeptic complaint with which he was afflicted during the whole of his succeeding life." In his ninth year he commenced the study of Latin in the Episcopal Academy, the charge of which, soon after his admission, was committed to the Rev. Dr. Andrews. The eminent qualifications and strongly marked character of the teacher are deemed worthy of a passing notice, inasmuch as they are thought in some measure to have given a peculiar impress to the mind and character of his distinguished pupil. It cannot be better done than by introducing the lively and spirited sketch of one of Mr. Hobart's companions in boyhood and youth, who has himself risen to an honourable distinction in another profession :† "I think Master Hobart and myself were among the earliest pupils

* The Right Rev. Dr. White.

† William Meredith, Esq. of the Philadelphia bar.

of the Rev. Dr. Andrews, Principal of the Academy of the Protestant Episcopal Church in this city, and afterwards successively Vice-Provost and Provost of our University. We were known to each other sooner, from our parents residing in the same vicinity, and being conducted by them to the same ancient and venerable church,* and from being often companions in what has been called the *street education* of our community of little ones. We were then, however, very children, and so thought and acted.

"The Academy was first opened early in 1784. We entered it in different forms; he in the fifth or sixth, and I in the second or third. His first studies were Latin grammar, Sententiæ Pueriles, &c.; so that he started *ex limine*.

"My school-fellow could have hardly set out under greater advantages, or under better auspices. Dr. Andrews was known to be one of the ripest classical scholars in the country. He had great skill and experience in teaching, and never spared himself in the performance of duty: besides, in his very manners and appearance there was that which 'bespoke a man;' all that conciliates affection and esteem, and challenges profound respect. He was a Churchman by education and conviction, of exalted piety, and of that loftiness of character which was above the reach of the grovelling or crafty. No man was at a loss to infer his motives or purposes, either from his speech or actions. He was consistent, open, and direct; for he was never of

* Christ Church.

that school of time-serving philosophers, with whom policy is of more worth than sincerity and truth. His passions and affections were powerful and ardent, and appeared the more so, as the constitutional temperament of his body was nervous; but he governed them well, observing the apostle's precept, 'Be ye angry and sin not.' Malice and vindictiveness were unknown to him, and arrogance was contrary to his nature. In short, a more frank, honourable, and upright man, or a better specimen of a Christian gentleman, has never fallen within the range of my observation. In the early history of the American Church, it is well known that he was among the most able, sound, and zealous of her sons."

The resemblance, in many respects, of the pupil to the master, when his mind was more fully developed and his character thoroughly formed, is remarkably striking. They were alike in candour, openness, and honesty of purpose—in their winning and conciliatory manners, in their warm and generous feelings, in the elevation of their sentiments and views, in their faithful and persevering industry, in their deep and unaffected piety, in their devoted attachment to the Church at whose altar they ministered. Such an example, for several years, before the eyes of one whose heart was peculiarly susceptible, and whose judgment, even in youth, had almost the penetration and vigour of manhood, may easily be supposed to have exerted a powerful influence over him, and more especially as the respect which he entertained for his teacher was united with affection.

"He continued at the Academy," according to the account of the same companion and friend, "until late in 1788. During the last year or eighteen months, the upper classes, including his and that to which I belonged, were separated from the mass of the school, and placed in one room: this brought us nearer together, increased our intimacy, and gave me a better opportunity of remark. '*Labor vincit omnia*' was one of his earliest lessons and his ruling sentiment. His improvement was marked accordingly. His class-mates were all, I believe, his seniors; but he soon gained, and kept, during his whole course, the enviable distinction of being *head* in all their studies. He was often honoured by the open approbation of the Principal, and his example commended to imitation. The trustees, too, at the stated examinations, were liberal of encomium, and the popular voice of the school echoed their praise."

The following notices from the same source, though scarcely comporting with the respect and dignity which are now universally associated with his name, are thought worthy of insertion, because they serve to illustrate that fearlessness and intrepidity for which he was remarkable through the whole course of his life:—

"Among boys, rank is generally conceded more to bodily than intellectual power. It was less the case, in regard to him, than usual. There were few of his years who were not taller and more robust than he, but it is true, he was active, muscular, and well-set, and what was more than all these, he was of approved courage: hence he was

looked upon as a combatant to be respected, if not to be feared. Besides, he was ever anxious to have his quarrel just; and in our little squabbles on the play-ground, and more serious rencounters, we often heard him maintaining its justice by impassioned harangues, which, in vehemence, might have well suited one of Homer's heroes. The singularity of these exercises, whether they convinced or not, amused us, and often made strife and anger give place to mirth and good humour: the parley at least afforded time for cooling and diversion from the cause of irritation; but if the onset were once made, I cannot remember an instance in which our young friend turned his back upon the foe, whether he was destined at last to be crowned victor, or to yield in defeat.

"There was also a manly robustness of intellect seldom seen in boyhood, perseverance which a feeble discerner might call obstinacy, a high sense of honour, and an independence of spirit and action which only humbled itself before lawful authority. He was as valiant as Cæsar. He set great value upon reason and justice, and thinking they ever *should prevail*, he always seemed to believe they *would prevail*, if properly enforced.

"One instance, and but one, is recollected, in which he was the subject of corporal chastisement in the Academy. It was inflicted by a Mr. Ewart, a tutor, who was an exceeding good scholar, but a most unamiable man. There had been some disorderly conduct, and Hobart was charged as being a party to it. He replied with coolness and respectfulness, 'I had nothing to do with it.' Such

was the fact. 'Who made the noise then?' inquired the angry tutor. 'I did not,' answered the accused. Punishment followed for his refusal to inculpate others. There was profound silence; he submitted; and I remember the stateliness with which he returned to his place, while a buzz of applause sounded through the room. The triumph was his, and the defeat was Ewart's, who was shortly after dismissed.

"His powers as a declaimer were considered on all hands as very remarkable; yet in this he would be his own teacher, and have his own way, which was somewhat peculiar. One of his favourite pieces was the popular speech of Cassius, on the occasion of the murder of Julius Cæsar. He had studied it well, and gave it with admirable effect; but there is one line in which, though never failing to produce ill-timed smiles, and sometimes laughter, among the other *dramatis personæ*, he ever persisted in perpetrating the same ludicrous fault." This turn for elocution was not only striking to his youthful companions, but was also noticed with admiration by those whose judgment was chastened by sobriety and taste. Bishop White, who was a trustee of the Academy, and was always present at the examinations, unites in the commendation of this talent, as well as in the testimony to his diligence and proficiency in every other branch of his studies. The same honourable memorial is preserved in the records of the institution, which still remain.

He was naturally of a quick and ardent temper; but it was observed at an early period, that this

was brought under better discipline with the advance of his mind, and that he was then, as ever after, generous and forgiving. He was remarkably free from the jealousy which torments the young, who are ambitious of distinction, and from the vanity which is so apt to follow its attainment. His memory was singularly retentive and exact; his imagination sufficiently vivid, but surpassed by an active and powerful judgment; his industry untiring; his character full of energy and force. Thus he appeared to the companions of his studies and sports in boyhood and youth: he mingled in their amusements with cheerfulness and freedom, attracting their regard by his sociability and kindness, but at the same time avoiding, in a remarkable degree, both in conduct and language, the faults which are so common at that age, and preserving great purity of mind and manners. Without being austere or uncharitable towards the failings of others, he had an utter abhorrence of every thing that was mean, deceitful, base, or vicious; but his amiable dispositions, his sense of filial duty, his fraternal love, his social feelings, were very imperfectly known, except where they were freely exercised in the bosom of his family, and among his chosen and familiar friends.

A remark which was made of him at a later period, by one who was intimately acquainted with him for nearly forty years, " that he had in as high a degree as any person whom he ever knew, the happy talent of attracting friends around him, influencing their understandings, controlling their inclinations, and regulating their conduct," was

strictly applicable to him, even from his tenderest youth. A striking instance of this peculiarity will be seen in the following communication from one of his earliest companions and friends:*

"I first met with him in the month of September, 1791, when he was about sixteen years of age. He had, a short time before, left the University of Pennsylvania, and it was decided by his family, and approved of by himself, that he should finish his collegiate education at Princeton. I then resided in the family of Robert Smith, of Philadelphia, who, in the month of July, was married to a sister of Mr. Hobart. It was in this family that I became acquainted with him. I have at this time a distinct and lively recollection of our first meeting, and of the general tenour of our conversation during the evening which we spent together; and before we parted, I formed an attachment to him, which I have never ceased to cherish. He was between two and three years younger than I was, and had been, from the usual age, employed in the appropriate studies preparatory to a classical education: on the other hand, mine had been very limited, confined to our own language, and what was usually taught in a common English school. Notwithstanding these differences, however, in our previous occupations and pursuits, and in our views and prospects for after-life, we became friends at once. At the very first interview we felt entire confidence in each other, and entered fully into each other's feelings, wishes, and hopes. He

* James Robertson, Esq. of Richmond, Virginia.

looked forward with pleasure to the many advantages which Princeton College then held out to young men who would faithfully avail themselves of them, while I, with a strong desire for improvement, was doomed to drudge at an employment always irksome to me, but which necessarily occupied the most of my time and attention. He cheered me, however; and, even at that early period of life, he pressed upon me, from the weightiest of all considerations, the duty of being reconciled to my situation; urging, that while I faithfully discharged the duties which it imposed upon me, and made the best use of the leisure that might be left, I would probably be gaining that kind of information which would contribute as much to my own happiness, and to my usefulness in society, as if I were to devote the whole of my time to literary pursuits. I have never forgotten his suggestions; and if I have not realized the hopes which his animating conversation encouraged me to indulge, my disappointment has not lessened my confidence in the soundness and in the sincerity of his advice."

I have not been able to obtain any thing more than some very brief and imperfect notices of him during his connexion with the University of Pennsylvania. Only two or three of his class-mates still survive. One* of these, who was extremely young when Mr. Hobart left it, has a general recollection that "he was then regarded as an excellent scholar, and discovered the ardent and active mind which

* The Rev. Dr. Wilson, Professor in the General Theological Seminary of the Episcopal Church.

was so fully developed in subsequent life." Another* observes, "that although among the youngest in the class, he was considered one of the best and most promising scholars; and that, in a debating society which was established in the College, he held a high rank among his fellow-students." Here all remarked his great ambition to excel in the exercises, and felt his power when they came to contend with him. In the early part of his life he often spoke of this society, and the advantages which he derived from it, with great satisfaction. In 1791 he removed to Princeton: he there passed through his collegiate course with great reputation, and on taking his bachelor's degree, in 1793, divided with another the first honour of his class.

While he was in Princeton College, he contracted a friendship for one of his companions in study, Abraham Skinner, which was of the most romantic character: in intensity and fervour it resembled that of Jonathan for David, *whose "love was wonderful, passing the love of women."* There are more than sixty letters remaining, which young Hobart wrote to his friend, that are in a great measure filled with the most tender and passionate expressions of his attachment, and with allusions to their happy and delightful intercourse in college days. Mr. Skinner was an amiable youth, of great mildness of character, sweetness of disposition, and purity of manners, and in every way worthy of the affection which was cherished for him. It seems to have been returned with a corresponding

* David B. Ogden, Esq.

ardour, and to have suffered no interruption during the short period in which it was allowed to be indulged; for he was cut off in the flower of his days, and in the opening prospect of wealth, reputation, and happiness.

A few extracts from the letters of Mr. Hobart can scarcely fail to interest the reader, since they will serve to show the deep and tender sensibility of that heart in youth, which, notwithstanding the chilling effects of time, always continued to beat with a generous warmth. His notions of friendship were undoubtedly enthusiastic and extravagant, but it will be recollected that they were formed at the season when the imagination and passions are at their height, and the mind labours for terms which may suitably express the strong feelings of the heart.

Dear friends he considers ought to have but one heart; their feelings, their wishes, their pleasures, their happiness should be the same; their inmost thoughts, their most retired actions, their favourite plans should be laid open; nothing which passes in the bosom of one, should be concealed from the other; there should be the most unreserved and unbounded confidence in each other. "These are the only foundations of true and perfect friendship. With what delight can I dwell on ours! Yes, my dearest friend, I look back to former scenes; I recollect the happiness we enjoyed, the affection which united our engagements, our amusements, our desires, our hearts; how often we have pursued our studies together; how often we met in each other's rooms; how often, on a summer's evening, we have walked together, and shared the pleasure

of a beautiful prospect. * * *. The happy hours of collegiate study, void of anxiety and care, are past, and can never again be realized." But "though we are separated in person, no circumstance can disunite our hearts. * * *. There are, indeed, but few kindred souls; I have found but two like mine; on these my affections are fixed; and I hope my love for them is not incompatible with that general benevolence which, as a Christian, I ought to feel for all mankind."

Mr. Skinner left College before him. It is surprising with what acuteness he felt the pangs of separation from his friend; it was so obvious and distressing, that it checked all raillery among his remaining companions, and excited only their sympathy and kindness. One of the letters, which was written soon after on this subject, is in some parts rendered almost illegible by the tears which had dropped upon it. He never alluded to the separation but with tenderness and regret. He formed more than one affectionate, but visionary plan, for renewing their intimacy, by engaging together in similar pursuits. These feelings were revived in all their force, when he came back, in the following year, to pursue his theological studies at Princeton. He revisited the place of his education, where he had passed so many delightful hours, with mingled emotions of joy and regret. He saw many persons who were dear to him, but not his chosen and familiar friend. He entered his room—he entered his study—the recollections of former happiness rushed upon his mind, and sunk it in dejection and gloom. But when he was thus indulging in un-

availing regrets on the checks and disappointments to which his romantic passion was subjected, he would often suddenly pass to the contemplation of that better order of things which, like its blessed Author, is "*without variableness or shadow of turning.*" He endeavoured also to direct the thoughts of his friend to that future state of existence, where all their faculties and affections would be exalted, where their holy nature would be rendered susceptible of the highest enjoyment, and where, without any alloy, they would indulge, throughout eternity, in the most pure, perfect, and beatified friendship.

One of his earliest letters to his friend was written on the first appearance of the yellow fever in Philadelphia, which was the introduction of a calamity among us that excited the deepest sympathy and concern throughout the country at the time; and the repeated visitation of which to other cities afterwards, is still vividly remembered by thousands, and associated with the most direful images of human suffering and distress.

"*Princeton, August 30th,* 1793.

"I write a third time from this place, and am uncertain how long I shall remain here. I had intended to go to Philadelphia to-morrow, but I received a letter from my mother this morning, which informed me that Dr. Rush thought it would be imprudent for me to come, in the present unhealthy state of the city. The fever still rages there, and the present exceedingly hot weather will rather increase its ravages. To such an alarming stage has the disorder advanced, that the dead are

buried privately, for fear of distressing and terrifying the citizens by the number of funerals presented to their view Terror and anxiety are, I hear, depicted on the countenances of all, and every preventive which the skill of physicians can suggest, is used without staying its progress. What a necessity there is for every person to be prepared to exchange a temporal for an eternal state! * * *. The Scriptures inform us, that the pleasures of the world sink into nothing, when compared with the happiness that arises from a sense of pardoned guilt, the enjoyment of the favour of God, and from the prospect of eternal happiness in his presence. * * *. Let us bless God for his mercy in not cutting us off in our course of sin, but allowing us time for repentance.* * * *. Let us endeavour to secure an interest in that Saviour who shed his blood to wash away our sins. * * *. O my dear boy, let us not neglect to implore God to grant us his Holy Spirit to withdraw our affections from the vanities of this world, and place them on himself, the inexhaustible source of excellence and perfection.

"The heart of my dearest Skinner is, I know, full of anxiety for the welfare of my relations. They were all, when I last heard, in as good health as usual, and all out of town, except my mother and her family. I feel very much alarmed on her account, and will entreat her to leave the city. She seems concerned for every body but herself, not considering how very dear her life is to her family. I hope, however, that Providence, who has hitherto

* Mr. Skinner afterwards fell a victim to this very pestilence.

preserved her in many trying afflictions, will still continue to make her his care."

Mr. Skinner had determined to pursue the study of the law under the direction of his father, who practised at the New-York bar, but resided at Jamaica, on Long-Island. This neat and peaceful village is situated on the borders of an extensive plain: it has a degree of rural beauty from the high cultivation of the country around it, and is enlivened by the prospect of woodlands on a range of hills in its immediate neighbourhood. Mr. Hobart had once visited this place, and from the pleasure which he enjoyed there in his rambles with his friend, his imagination had invested it with unreal charms. In the letters which he wrote to Skinner, he often alludes to them, and enlarges on the opportunities of this quiet retreat for the improvement of his mind. "It rejoices me to think that you have every advantage for study which retirement can afford. * * *. You can pursue" it with "more vigour, and acquire habits of seriousness and reflection which may prove of inestimable benefit. * * *. Every thing around you naturally leads to reflection. To a mind like yours, the works of nature have peculiar charms; and in the contemplation of them, peace, serenity, and contentment unite to make you happy. * * *. Retired from the noise and interruption of a city life, beyond the reach of its fascinating pleasures, and its temptations to swerve from the line of duty, you, my dearest friend, have a very favourable opportunity for mental and moral improvement. My ardent prayers are offered up, that you may advance

in both as far as human weakness can go." But these just and beautiful observations, which are extracted from various parts of his correspondence, and which so advantageously exhibit both the correctness of his taste and the benevolence of his heart, almost uniformly end in a higher strain.

"But, after all your acquirements, you will not be happy if you endeavour to derive that happiness from either mental or sensual enjoyments alone. These cannot satisfy an immortal soul intended for another and more exalted state of existence. There will be a void, which God alone can fill. As in a future life the enjoyment of our Maker's perfections will constitute a great part of our happiness, so in this life true happiness can alone be derived from the same source. Think on these things. Endeavour to learn your duty from the Scriptures, where alone it is to be found. * * *. Read the word of God and comments upon it. Pray earnestly that he would guide you by his Holy Spirit into the way of truth. Seriously inquire after the way of salvation. '*Ask, and ye shall receive,*' is a declaration full of comfort to every inquiring soul. But then we must ask fervently, anxiously, and importunately. * * *. If we are not feelingly convinced that of ourselves we can do nothing, that the Spirit of grace must subdue and purify our nature, and that the atoning merits of our blessed Redeemer alone can give us a title to immortal happiness, and reconcile us to an offended God, all our works and righteousness will avail us nothing. O may we both find in him fulness of joy, and found all our hopes of forgiveness, favour, and happiness, in him alone."

It was an occasion of some regret to Mr. Hobart, that his friend had determined to study the law, not from any weak and groundless prejudices against it, but from the fear that he might be exposed to greater temptations in that profession than in the retired and holy vocation which he himself had chosen. With congenial feelings, dispositions, and habits, he was anxious that their hearts should be drawn still closer together by kindred pursuits. "How I should rejoice," he remarks, "were we both to embrace, from pure and holy views, that sacred office, in which, if we faithfully performed our duty on earth, we should enjoy the greatest happiness here, and hereafter shine as the *stars in the firmament of heaven.*"

It appears, however, that Mr. Skinner had chosen this profession, both from his own predilection for it, and in compliance with the wishes and interests of his father. The point, therefore, was pressed no farther; Mr. Hobart was not only satisfied with the course which he had taken, but thought it worthy of the highest commendation. "If any thing, my dearest friend, could render you more dear to me than you already are, it would be that filial affection which warms your soul. * * *. Next to a sense of our accountableness to God, there can be no greater spring to good action than a desire of being useful, especially to those connected with us by the ties of nature. * * *. As this is particularly your motive to the study of the law, I would not, for a moment, think of advising you to any thing else. No; that is the profession which it is your duty to pursue, and in which, with your feelings, you can

best serve your Creator. It rejoices me to think that it is your wish and intention to serve him. * * *. God has given you talents, which are capable, by due cultivation, of advancing you to honour and usefulness. * * *. May you attain every grace and virtue which, in dependence on his mercy in Christ, will render you acceptable in his sight. * * *. May God qualify you for every duty, and enable you so to live in this life, that you may finally live with him in life everlasting."

It is delightful to observe, notwithstanding the difference of their vocations, what a lively interest was taken by Hobart in all the engagements of his friend. "Your letter (of the 31st October, 1794) yielded me peculiar pleasure: while it was expressive of the warmest affection, it conveyed information relative to your studies and pursuits. Separated from you, a very principal consolation to me is, that you are engaged in the improvement of your mind; and that your prudence and goodness lead you, in a reliance on the assistance of the Almighty, to avoid every cause which would tend to the abasement of your mental faculties and your moral taste. I do not wonder, that the farther you progress in the study of the law, the more you are pleased with it. This is the case in every pursuit; the mind becomes more interested, and its advantages more conspicuous, the farther you advance. * * *. Continue, my dearest friend, in that noble and laudable resolution to improve every moment of your time. To keep to it in your situation,*

* He had then removed from Jamaica to New-York.

where so many pleasures court your acceptance, great self-denial will be necessary; but your merit will be the greater. How just your observation with respect to the generality of young men! and how great my satisfaction in knowing that you condemn and shun their example! Society is desirable and necessary; but say not that I am severe, if I add, that I think it should not, at our age, extend beyond relatives and select friends. Company prevents study. Youth should be devoted to improvement—manhood more immediately to the exercise of our talents, with a view to be useful to our connexions and country. To study to advantage, a person should have that alone in view; and every power of his mind should, if possible, be directed to the subject before him."

In these juvenile thoughts, thrown out at random in a correspondence the most free and undisguised that can well be imagined, we can easily perceive the early ambition of the writer's mind, and discover the germs of that greatness which it finally attained.

But its premature growth in that religious knowledge, which, as it was the first in importance, so he placed above all natural gifts and human acquirements, forms the most striking peculiarity in these letters to his friend: here he rises greatly above the ordinary powers of his mind, uniting, as it were, all the tenderness of youthful persuasion with the dignity and authority of riper years. It appears that Mr. Skinner was amiable, ingenuous, correct, and piously disposed, but that he had not entered deeply into the subject of reli-

gion, which he himself regarded as his supreme concern.

In one of his letters he remarks, that it gives him the greatest pleasure to find that his friend intends to make the care of his soul the principal object of his attention; "it ought to be the most so of any thing that can engage our thoughts. '*What will it profit a man, if he should gain the whole world, and lose his own soul?*' Indeed, when we think that our bodies will live only for a few years, and our souls for an eternity, how do the vanity and absurdity of attending to the former, and neglecting the latter, force themselves upon our minds! You lament that we are not together: it indeed deprives us of much pleasure, and perhaps of much mental and spiritual improvement. But you should not rest on any one, much less on me, for the formation of religious impressions in your soul: this must be the work of the Spirit of grace; and as God communicates his grace through the channel of appointed means, have recourse to them: yet beware, at the same time, of trusting to them for pardon and acceptance with God. You must pray that he would restore you to his favour, not because you use the means which he has appointed, but for the sake of his blessed Son, who died that God might be reconciled to sinners. You must feel your own unworthiness; you must acknowledge, that, were God to judge you according to your works, he could not but condemn you, and that Christ Jesus alone can save you. By the corruption of our nature, and the sinfulness of our lives, we are exposed to the wrath of God. We

are unable to fulfil the law which he has appointed to be the rule of our conduct: this law requires perfect obedience, which we are unable to give. We are therefore subject to the penalty of the law, which is eternal death. Herein was the love of God displayed: Christ Jesus took upon him our nature, fulfilled this law, became subject to its penalty 'for others,' and washed away their sins in his atoning blood. God can now consistently with his justice pardon sinners. When, by the assistance of his Holy Spirit, they repent and believe in the Saviour, God accepts of his obedience to the law instead of theirs. Thus they receive the pardon of their sins, and become inheritors of everlasting life. This is a brief and imperfect sketch of the plan of redemption, at least as far as I comprehend it.

"Consult the Scriptures, and your duty will be made clear. Address yourself fervently to God, that he would enlighten your understanding, subdue your stubborn and rebellious will, and change all your corrupt affections. Pray that he may give you an interest in the atonement of the Redeemer, and make you pure and holy. And do not imagine that the blessed Saviour is unwilling to receive you: 'Him that cometh unto me, I will in no wise cast out.' 'Whosoever will, let him come and drink of the waters of life freely.' 'Come unto me, all ye that are weary and heavy-laden, and I will give you rest.' 'His yoke is easy and his burden is light.' 'O taste and see that the Lord is good;' that the ways of religion 'are ways of pleasantness, and all her paths are peace.' Unworthy as I am, feeble as

my belief is in the Saviour, I would not exchange the peace I feel, from my trust in him, and from the consciousness that, by his intercession, God beholds me with favour and compassion, for all the honours, pleasures, and enjoyments of the world. * * *. Let me then press you (as I would urge myself) to be diligent in working out your salvation. Remember that if you perish, you will be without excuse. God forbid that this should be the lot of my dearest friend. Delay not, then, the great work of repentance till it be too late. Begin with the reformation of your heart and life —with the abstaining from every known sin, and the practice of every known duty; and let all your exertions be accompanied with sincere and fervent prayer to God for his grace, without which they cannot be effectual. May he who is abundant in mercy and grace, form our hearts to his most blessed image, and our lives to his most holy law, that when this mortal life is ended, we may be received into life eternal, through the all-sufficient merits of Christ our Saviour. Do not our hearts answer, Amen?"

This youthful attachment, productive of so much advantage and happiness to both, and exalted by an union with piety and virtue, was of brief duration. A letter was received from the father of Mr. Skinner, in the autumn of 1795, announcing the sudden and unexpected death of his son. There is something peculiarly simple and touching in the endorsement on the back of this letter, in the handwriting of Mr. Hobart: "Abraham Skinner, Esq. New-York, September 5th, 1795; containing infor-

mation of the death of his son, my dearest friend, who was first united to me in the bonds of a close friendship, in the summer of 1793, at Princeton College.

"I did not receive this letter at Frankfort till the 14th September, the day I entered on my nineteenth year—melancholy birth-day!

"I write down these circumstances, from a wish to preserve, on a tablet more durable than memory, every thing relating to this melancholy event."

The letter itself is a burst of grief, which goes to the heart.

"MY DEAR HOBART,

"How shall I begin this sad epistle? My darling boy is now no more! Yes, my friend, his race, though short, is run; and he is gone, I hope, to meet his merciful God! O sad lesson! bitter cup, how shall I swallow it? I will—I will bow submissive to him who cannot err—who gave to me, and who has taken from me—blessed be his holy name! Teach me, O gracious God! to bear my affliction: support and strengthen me.

"But, amidst this direful confusion and distress, what a consolation that he had his reason almost to the last! and in his lucid intervals, very shortly before his dissolution, his expressions and ejaculations exhibited strong proofs of his resignation to the will of heaven, and a firm reliance on God, through the merits of a blessed Redeemer. Let these things, my friend, comfort you.

"Your letter of the first of September he received on his death-bed: it was read to him by his

mother; but the invitation came too late. You have our blessings for it. Though my child is dead, I know his memory will survive. He had a place in your heart, and it will not be effaced.

"On opening his desk this morning, the first thing that presented itself to me, was the enclosed scrap. I am induced to think it was part of a letter intended for you. Keep the essay—it is his last. Write me, Hobart—it will console me—it will give his mother some ease."

The following is an extract from Mr. Hobart's reply:—

Princeton, Oct. 9th, 1795.

"*Abraham Skinner, Esq.*

" MY DEAR SIR,

"How can I feel otherwise than interested in the welfare of those who were so dear—to one whom I loved as my own soul? I sincerely hope and pray, that the weight of grief which overpowered you, has been rendered lighter by those consolations which a trust in the wisdom and goodness of the gracious Parent of the universe never fails to inspire. Never did a father lament the loss of a more amiable son. To cease to mourn altogether for it, is impossible. Religion requires us not to smother the feelings of nature, and while she permits us to mourn, she teaches us not 'to mourn as those who have no hope;' for we enjoy the blessed assurance, that the souls of those whom we love, exist beyond the grave; and we trust that the virtue and piety of him whose loss we lament, has procured him, through the merits of his Saviour, an

admittance into those blissful regions where 'sorrow and sighing are done away.' Thither let us aspire. Convinced of the uncertainty of earthly enjoyments, let us seek those which are at God's right hand; and we may then hope once again to enjoy the affection of him whose loss we deplore. Strangers and pilgrims upon earth, he has arrived before us at the end of his journey. He has left us to struggle with many difficulties in our pilgrimage. These he has escaped. Why then should we repine? His crown of glory was attained with little toil. Infinite Wisdom sees fit to try us longer."

I happened to be at Bishop Hobart's many years after this event, when he mentioned that the recollection of Mr. Skinner had just been called up in a most singular manner. In attending the funeral of some one of his connexions, the remains of his friend had been disinterred, and laid strewn before him, around the grave. Notwithstanding the lapse of time, it was an affecting and painful sight.

Just after Mr. Hobart had graduated at Princeton College, all the promise of his aspiring genius was on the eve of being blighted for ever, by an unexpected change in his pursuits. From the beginning, the whole bent of his mind had been directed towards the acquisition of knowledge. Childhood had been spent in assiduous study; reading was his delight; every species of information attractive to young minds was sought with avidity. After having passed through the preparatory stages of an academical education, in a way which encouraged the hope of success, and finally surpassed the fondest anticipations of his friends, he was induced, by

their solicitations and advice, to resign the fruits of his labour, to change the aim of his life, and to prepare himself for a new vocation, in which, with all his bright gifts, he would probably have sunk below the mere drudges of business. With an affectionate heart, which was alive to the comfort and happiness of all around him, he yielded to domestic considerations, and resolved to enter upon mercantile pursuits. Nothing could be more foreign from his taste, predilections, and habits. In the establishment which he entered, there was an early friend,* who was strongly attached to him, who had a just estimate of his character, and had watched with delight the development of those faculties, of which he had long before formed a pleasing augury, and who now rejoiced in the fulfilment of his hopes. This friend, who had been brought up in Scotland, and imbued with that love of literature which often gives a liberal cast even to those who are not destined for the learned professions, regarded the plan with pain and regret. He knew that a mind thus trained could not be subjected to so new a discipline; that, with whatever fidelity and diligence these duties might be discharged, they would not be pursued with ease and pleasure; and that, finally, after a great loss of valuable time, they would be relinquished in weariness and disgust. Though, therefore, a beloved and cherished companion was thus brought near to him, he still lamented that he was out of place. The motives, however, which led to

* James Robertson, Esq.

the sacrifice were too delicate and commendable to admit of any opposition.

Mr. Hobart commenced his new employment with all the industry, ardour, and zeal for which he was distinguished in after life. In consequence of the yellow fever, which prevailed in Philadelphia in the fall of 1793, business was suspended till late in the season; so that, when it came on, it was unusually pressing, and engrossed his whole time from morning till night. For two months there was scarcely an hour's leisure, except on Sundays. Not only, therefore, were the severer studies and elegant pursuits of the scholar interrupted, which he must have made up his mind to abandon, but even those lighter recreations to which the man of letters always looks for occasional relief from the fatigues of business. Still, however, he pursued it in good spirits, and with an earnest desire to be reconciled to an irksome employment: but the effort was vain—it was against the whole bias of his nature, and, would it be presumptuous to say, against the designs of Providence? A season of leisure came, which gave him an opportunity of resuming, at intervals, his favourite pursuits. The return of these pure and intellectual enjoyments revived all his love for them: he could endure his vocation no longer—his repugnance was invincible. His friends perceiving it, yielded to his wishes, and he abandoned it for ever.

When he left the counting-house of his brother-in-law, Mr. Smith, his mind reverted to his original purpose of preparing himself for the ministry in the Episcopal Church. It was then determined

that he should prosecute his studies under the care of Bishop White; but that plan was soon changed for another. About this period he received a letter from Dr. Smith, the President of Princeton College, inviting him to give his assistance in the labours of that institution, and at the same time representing to him the superior advantages which he would enjoy for study in that quiet retreat. He thus notices this proposal in one of his letters to Mr. Skinner:—

"At length my line of life for some time to come seems fixed. While I was thinking of going to Princeton to pursue my studies, I received a letter from Dr. Smith, a copy of which I will write on the next page, and also my answer to it. By them you will see that I have very unexpectedly had the offer of an office, arduous indeed in the execution, but which diligence, assisted by prudence and a degree of judgment, might enable me to fulfil. The opportunity which it will afford me for improvement, in many respects, induced me to accept of it, though contrary to the wishes of some of my relations. My dear sister's affectionate heart could not bear the idea of parting with me, after she had indulged herself in the expectation that I should remain with her for a considerable length of time. And the fears of my friends, that I would leave the Episcopal communion in which I have been educated, was another obstacle to my accepting of the office. But these difficulties have been overcome."

The following are the copies of the letter of Dr. Smith, and of Mr. Hobart's reply:—

"*Princeton, Nov.* 18, 1793.

"DEAR SIR,

"It has been suggested that your own inclination would lead you to pursue your liberal studies to a greater extent, and that a residence at Princeton would not be disagreeable to you, in order to have the more leisure for improvement. Although I have reason to believe that advantageous proposals will be made you by Mr. Smith,* yet I have been desired to inquire whether or not you will accept of an appointment in the College, in the room of Mr. Abeel. I know not your private views, nor how such a situation would accord with your ideas; but if you were willing to accept the appointment, there is no person who would more unanimously obtain it; and I must say for myself, that it would be peculiarly agreeable to me. Your answer to this inquiry, by the first post, will very much oblige,

"Dear Sir,

"Your very humble servant,

"SAM. S. SMITH."

"*Philadelphia, Nov.* 23, 1793.

"SIR,

"I must acknowledge the receipt of your letter of the 18th instant, and should have sooner paid it the necessary attention, had not its contents, interesting in a high degree to my future welfare and happiness, required consideration. The confidence of the Faculty, with which I am so unexpectedly

* The brother-in-law of Mr. Hobart.

honoured, excites in my mind a lively gratitude, accompanied by a feeling conviction of the necessity of the most unremitted exertions on my part, to fulfil with honour the office they would confer on me. A desire to pursue, with advantage, studies of a liberal nature, and also to have leisure for reflection and improvement, have induced me to look upon a residence at Princeton as desirable; and I had it in contemplation, with the consent of my friends, to remove there, to pursue my studies in a private capacity. But as the offer to which your letter has reference, would afford a greater scope for improvement, my own wishes, and, of consequence, the consent of my friends, lead to the acceptance of it. At the same time I repeat the declaration, that I am fully sensible the greatest exertions on my part could alone qualify me for the honourable discharge of its important duties: these I can safely promise, from a principle of duty, shall not be wanting. The wish of the Faculty on this subject should be handed to me by the first opportunity, as immediate preparations will be necessary. With a high sense of the honour conferred on me by the confidence of the Faculty, and of your kind wishes with respect to my future engagements, I remain

"Their and your

"Most obliged servant,

"JOHN H. HOBART."

The letter of Dr. Smith had been brought to him by a private hand, and from some conversation that took place between the bearer of it and himself, it

was erroneously concluded that, if the appointment were made, it would not be accepted. The Faculty, therefore, supposing that their application was fruitless, at once filled up the vacancy by the temporary appointment of another. On the receipt, however, of Mr. Hobart's answer, the President wrote a letter to him, which was couched in very polite and flattering terms, assuring him that, in the offer of the Faculty, the greatest fairness and respect were meant towards him; that the proposal of Mr. Wood would neither have been brought forward nor accepted, had they not been under the impression that he had declined; and that it was their unanimous wish that he would not give up his intention of going to Princeton, but that he would still take the place in the spring, when, by the terms of the engagement, it would be resigned. He again replied, that if there should be no change in his views, he would then accept the office. In the meantime, however, the matter had been carefully considered in all its bearings, and his mind was thrown into the greatest perplexity and doubt. He had been struck with the advantages which this situation offered for study and reflection,* but then he feared, notwithstanding the support and indulgence which he hoped to meet with from the Faculty, that the duties of the office would require

* He also pointed out, in a letter to his mother on this subject, another important advantage:—"All the duties of the office, by leading me to associate much with men of talents and information, and to direct and influence the conduct of others, will be of great service in preparing me for active intercourse with mankind in future life."

more ability and experience than could reasonably be expected at his early age;* that he should be obliged to shake off his former pleasing intimacy with some of the students, and perhaps draw on him the ill will of others; and that he should not participate in the enjoyments and improvement to be derived from that favourite society† in whose business and discussions he had always taken so conspicuous a part. These are some of the reasons which led him to waver in regard to this step; but there were others still more weighty which increased his hesitation. "My friends," he remarks, in a letter to Mr. Skinner, "though they acquiesced in this scheme, were averse to it. It is their wish that I should be with them. My mother also would lose a great part of her happiness were I to be away from her: she is now in the decline of life. Her children's happiness and interests have been the objects of all her exertions, and these now demand from them every attention which it is in their power to render. Uncertain how long she might be with us, I could not think of leaving her. She and all my other relations, however, wished me to go, if I thought it would be most to my advantage and interest.

"I considered, also, that if I were to go to Princeton and engage as tutor, it might be expected that I should join the Presbyterian communion, and enter the ministry in that Church. As this would not be my wish, I am apprehensive that my situa-

* He was at that time only eighteen years old.

† The Whig Society.

tion there would not be altogether agreeable. * * *. There was another reason, which I forgot to mention. As I intended to enter the ministry in the Episcopal Church, it would be most proper that I should study under an Episcopal minister. Having thus made up my mind, I feel an ease which I have not enjoyed since fall."

This subject takes up a considerable part of five different letters which he wrote to his friend Mr. Skinner. It is somewhat remarkable, that he who at this time was so slow, hesitating, and doubtful, at a later period of his life was as quick as lightning in thought and action.

Dr. Smith, on learning the change which had taken place in his sentiments, endeavoured to obviate the reasons upon which it was founded; and with respect to his religious opinions, he assured him that no improper bias should be given to his mind.

The President was aware of his attachment, from principle and habit, to the Episcopal Church; so far, therefore, from wishing to influence him in favour of another, he remarked, that it would be his duty to have a constant reference to his establishment in the Church for which he was designed, and that, agreeably to these views, he would furnish him with every facility in his power. This letter, which reflected so much honour on the mind and heart of the writer, and gave so flattering a testimony to the scholarship and worth of Mr. Hobart, led him finally to comply with the request; and accordingly, in the spring of 1794, he went to Princeton.

It was the impression of Bishop White, that he entered immediately upon his duties as a tutor in the College; but, according to the account of another, who was a member of the institution, this did not take place till the fall of 1795, when he had attained his twentieth year. The manner in which he performed the duties of this office, and the impression which he made on his youthful companions, have been both beautifully and accurately described by the Rev. Dr. Beasley, who was one of his earliest and dearest friends.

"Immediately after I had contracted an acquaintance with Mr. Hobart, one of the tutors of the College having resigned his post, he was induced by President Smith to supply his place; and in this manner he was numbered among the officers of the Seminary. In this capacity he acquitted himself with remarkable address and ability, uniting the utmost vigilance and activity in the maintenance of discipline, to a winning affability of deportment, which gained the affections and secured the respect and esteem of the students. In all his public performances he was listened to with pleasure and admiration; in his class he was a diligent and efficient instructor; and in conducting all the operations of the College, a leading and influential member of the board of Faculty. He seems to have been formed by nature rather for action than contemplation. He never was prone to those habits of close attention, severe application, and persevering inquiry, by which alone extensive erudition may be attained, and philosophy successfully cultivated; but his executive powers were of a high

order; and when he chose to interest himself in any subject of scientific or literary investigation, he could make as great a proficiency in it, in a limited time, as any one I ever saw. He united all the properties of an efficient man, in the discharge of active duties; his judgment was sound and clear; his mind prompt in its decisions, and unvarying in purpose; his constancy inflexible, and his perseverance not to be overcome by difficulties or discouragements. From the earliest period of life, in whatever sphere he might be moving, he would always become one of the principal agents in controlling its transactions.

"A single instance may serve to exemplify his vigilance and activity in the government of the institution. Upon a certain day in the autumn, the students had been in the habit of making application to the Faculty for a holiday; and, more in compliance with custom than law upon the subject, it had been uniformly granted. On the occasion, however, to which I refer, Dr. Smith and his colleagues thought it not adviseable to intermit the regular exercises of the classes, and the holiday was refused. Some of the more bold and refractory among the young men, who are always to be found in such an assemblage, irritated at the denial of a customary indulgence, called a meeting of the classes in the College-hall, and proposed, that since the officers of the College had refused them an enjoyment to which established usage had given them a right, they should partake of the indulgence without permission, refuse to appear in their recitation-rooms, and proceed with those amusements

usual on days of relaxation. The proposal was adopted at the meeting, as was to be expected from young men, with but few dissenting voices. Mr. Hobart soon had information of the measure, and at once saw the mischievous effects which the example would produce upon the future government and order of the institution. He passed without delay to the house of the President and informing him of the particulars, the Faculty were convened, who commissioned the President immediately to assemble the classes separately, and present to them, individually, the alternative of submission to the laws, or an immediate dismission. The promptness and decision upon the part of the board, had the desired effect. The students, not having been allowed time to organize a party, or concert a plan of opposition to the government, abandoned the measure which they had adopted with so much precipitation, and, with one single exception, returned to their studies, and the order of College sustained no further interruption on this account. It may not be without its advantage to remark, that the young gentleman who, on this occasion, persisted in maintaining his stand in opposition to the authorities of the Seminary, although, in all other respects, of unexceptionable character and conduct, found this ill-advised obstinacy the source of much injury and unhappiness to him in future life.

"In all other departments of the Seminary his influence and activity were equally felt. I remember, upon an occasion in which an attempt was made to expel a member from the Whig Society, on account of some misdemeanours, Mr. Hobart made a speech

against him, which was compared by some hearers to the celebrated address of Mr. Pitt, in the British Parliament, when it was proposed by some member to let loose the savages upon the American Colonies. Although in this estimate large allowance must be made for youthful enthusiasm, and incompetency to a just decision, yet I can still recollect with satisfaction the effect produced upon the minds of us all, by this display of a fervid eloquence."

The account of the first interview of Dr. Beasley with Mr. Hobart, represents him in a very striking and interesting light.

"In the fall of 1795 commenced my acquaintance with Bishop Hobart. Never shall I forget the impression which was produced upon my mind by my first introduction to him, and the conversation which followed; having just entered the College at Princeton as an under-graduate of the junior class. Upon some occasion of business in which his advice was solicited, I was conducted into the room which he occupied as his study, and saw a youth of no very prepossessing appearance, at least to me at that period, seated at his desk, and engaged in the study of theology. I beheld before me a figure of middling size, sallow complexion, features somewhat irregular, a countenance obscured in its expression by the use of glasses to correct the deficiency of short sight, a contracted forehead, and a head thickly covered with hair, while all its proportions were imperfectly defined. I had been previously informed that he was a youth of uncommon parts, and had graduated in the College, a few years before, with the highest honours of the institution. His

first appearance but little accorded with the expectations which had been awakened of his talents and interesting properties. These unfavourable prepossessions, however, were immediately removed when I was introduced, entered into conversation with him, and caught the silver tones of his voice. He received us with that frank, cordial, and ardent manner by which he was so peculiarly distinguished, and in a few moments I was convinced that he possessed remarkable clearness of understanding, and readiness and power of conversation. He at once entered with the deepest interest into the business upon which we had been induced to seek an interview, gave us satisfactory information upon the subject, explained the best mode of proceeding in the case, tendered the offer of any services in future, and I left him so much gratified and delighted, that a foundation was then laid for the subsequent intimacy between us, which has formed one of the highest sources of satisfaction in life, and the loss of which, at this moment, presents to my imagination and feelings one of the widest vacuities in the series of earthly enjoyments."

In this spirited and striking sketch we behold the touches of one who was fond of his subject, but who, nevertheless, has not overstepped the modesty of nature. Even strangers, as it were, participated in these feelings, and their lively impressions and general recollections give the fullest confirmation to the testimony of friends. One of these remarks:*

* The Hon. John Sargeant, member of the Senate of the United States.

"I was not his cotemporary at Princeton; he preceded me by several years. When I first arrived at the College, he was living at the town as a graduate, engaged in the pursuit of his theological studies. I rarely saw him, but the place was full of his fame. Every one who had opportunities of knowing him, dwelt upon his talents and power of application. He had gained whilst in College the first honours of his class, and gave every presage of the intellectual eminence that awaited him in after life. He continued to keep up an occasional connexion* with one of the literary societies to which he had belonged, where his abilities were always usefully and signally displayed."

Another eminent person also observes:† "Bishop Hobart graduated before my entrance into College, which was in the spring of 1794. In the fall he returned, to pursue the study of divinity. It was then I saw him for the first time, and regarded him with great interest, on account of the distinguished reputation he had established in College; but he being a graduate, which separated him from association with the students, and I being very young, we seldom met. My chief recollection of him is as a member of the Whig Society; he generally attended the meetings, and always maintained there a decided ascendancy. From that period till his death I seldom saw him, but observed his course at a distance, as marked by the same elevation which distinguished him in early life."

* It was intimate and constant.

† The Hon. Richard Rush, late Minister to the Court of St. James's.

The following communication to the same effect, is from the Hon. William Gaston, of North-Carolina: "I had not the honour of being an associate of the late Bishop Hobart during his collegiate course; he graduated in 1793, and I entered as a member of the junior class, at the beginning of the winter session of 1794. He was still, however, residing in College when I reached Princeton, and was to me a subject of deep interest, because of the animated contest in which he had been engaged for the first honour of the class. It was understood that the Faculty had been a long time equally divided on the question; one half voted for Mr. Hobart, and the other half for Mr. Bennet Taylor, a young gentleman of great promise, from Virginia; neither party being willing to yield to the other, it was ultimately agreed that Hobart and Taylor should be declared equal, and that chance should decide which of them should deliver the Latin Salutatory, the ordinary reward of the best scholar, and which the English Salutatory, usually regarded as the second distinction. Dr. Smith, it was said, who espoused Taylor's pretensions, threw up a quarter of a dollar, and Dr. Minto, who headed the other party, cried out, 'Heads for Hobart;' and there were some coarse rhymes in circulation, expressing the joy of the old gentleman, when he found that he had called aright. The alarm about the yellow fever at Philadelphia, prevented, however, any public commencement. Between the graduates and students there were very few ties; although I saw him every day, nothing occurred to bring about between us any thing like intimacy; I retain, however, a vivid and distinct

recollection of his face, person, gait, manners, and voice; these all rendered him interesting; they indicated quickness of perception, activity, kindness, depth, and ardour of feeling. With respect to his merit there was but one opinion—all esteemed him for his genius, learning, and virtue."

I shall add only one more communication, from the Hon. George M. Troup, late Governor of Georgia.

"The impressions made in early life of the purity, worth, and piety which distinguished the late Bishop Hobart, are yet lively, and can never be effaced. He was our tutor at Princeton, and was as much respected and as universally beloved as ever tutor was, or as the relation between preceptor and student permits. His after course truly corresponded with the hopes then entertained of him; and he seems to have fulfilled to the last, and to the last tittle, the sanguine predictions of those senior friends whose sagacity predicted the future, and detected the germs of that usefulness and loveliness which it is your province, as it will be your pleasure, to record."

In a country like ours, where religion is unconnected with the state, receiving no support from the civil power, ancient endowments, or from patronage and favour, but depending entirely on the free-will offerings of those who hold it in reverence and honour, there are but few worldly inducements to enter into the ministry. The respect attached to the sacred office is strictly dependent on the character and talents of those by whom it is filled. The highest emoluments of clergymen, though sufficient to make life comfortable, in most cases,

leave only an inheritance of poverty and dependence to their families. The prospect of advancement is too limited in its range for mere worldly ambition. The life of a clergyman, in the correct and wholesome state of public opinion which prevails among us, is a life of labour, of watchfulness, and self-denial; not greater, indeed, than he is pledged to lead by his sacred vows, but which would be found intolerably irksome to an unsanctified mind. When, therefore, we see those entering upon it to whom, from their talents and advantages, every other path is open, we feel an involuntary respect for the motives by which they are influenced, and honour them for the sacrifice. There are but few instances in which this disinterestedness has been more strikingly displayed than in the case of Mr. Hobart. He has laid open the workings of his mind and the feelings of his heart on the subject, in the most ingenuous manner; and never, perhaps, did any one take this step with more simplicity of intention, greater humbleness of spirit, or a higher degree of solemnity and awe.

In his letters to a friend, while he was engaged in mercantile pursuits, he observes:—"You will now, perhaps, ask me whether I intend to continue in my present business. It pleases God, and O how grateful should I be to him for it, to continue to me impressions of the necessity of repentance, * * * to give me daily convictions of the danger of living in this world without being prepared, through the mercies of a Saviour, to leave it; and also to direct my view to another, in which my happiness or misery depends upon the use of my time and talents here.

It is but too true, that these impressions are not cultivated as they ought to be, and on this account I ought to be the more grateful for their continuance; but I hope the time will soon arrive, when they will be cultivated to a better purpose. * * *. Though engaged in business, 'these things' are continually rising to my thoughts, and I often think it is my duty to prepare for the ministry—prepare for it, I say, for I now want every requisite. * * *. Far am I from thinking that I am qualified for it, either in mental or moral acquirements; but, by the goodness of God I may attain those qualifications which would fit me for entering upon the study of that profession. * * *. Sacred, awful, and important would be my duties; the grace of God could alone enable me to execute them. O pray with me, that in my entrance on this important office I may have a single eye to his glory and the salvation of immortal souls; pray that he would subdue within me every desire of honour, of emolument, and praise, and that I may serve him with sincerity and truth.

"I am afraid that my motives are not sufficiently pure for the ministry, that I have not sufficiently in view the ends for which it was instituted; but I hope that God, for Christ's sake, will bless me, and that he will make me, in his hands, the humble instrument of turning many unto righteousness."

How simple and affecting these devout effusions of his soul! How tender and scrupulous this searching of his heart and reins before he could presume to meddle with holy things! How far beyond his thoughts or his hopes the answer to his prayers! How gloriously was he exalted for his humility!

As his spiritual views of the sacred office were high, so also was the intellectual standard which he thought it necessary to reach before he should be fitted to adorn it. "Like you," he writes to his friend, "I have ever felt an almost insatiable desire after knowledge, and should consider myself fortunate, were my exertions equal to my desire. * * *. I shall, however, endeavour to make a diligent use of my time; having the ministry in view, I am under the most powerful obligations to study and improvement, and may it please God to bless my exertions. * * *. General knowledge is very necessary in all the professions, but I shall always wish to make human science subordinate to divine." * * *.

Yet, as the moral and spiritual qualifications for this sacred calling were always uppermost in his thoughts, he considers it a matter of little moment that his mind should be stored with useful knowledge, unless he should also make greater progress in the amendment of his heart and life. "In fact, the improvement of the heart," he adds, "should be the end of all our acquirements; and to no purpose are we made wiser, if we are not made better men."

Among the numerous traces in these youthful letters, of that sound and practical wisdom for which he was so distinguished in later life, the following remarks will furnish a favourable example: "I have received directions for a course of study in divinity from Dr. White. * * *. The Bible is ranked first, and I think I shall not be more than able to go through it attentively, with the assistance of a commentary, (together with Locke,) this winter. I mean

not to leave any author till I have made myself nearly master of his subject. My sphere of reading may be contracted by this method, but it will not be made less improving.

"Dr. Smith, who is very attentive to me, seems to wish that I should begin to study his system of divinity; but I am entirely opposed to studying any system whatever till I understand more of that sacred volume from which all their conclusions, if just, must be drawn. When the fountain is open, why have recourse to the streams which it supplies? Dr. White earnestly recommended it to me to study the Bible, in order to form my opinions. It seems too generally studied in order to support those which are pre-conceived, and perhaps this is the reason why many doctrines which are thought inconsistent with it are maintained. When the study of the Bible is gone through, systems may then advantageously be taken up."

With a piety of the most exalted cast, which led him to regard the knowledge of sacred things as our supreme concern, he united a soberness and wisdom which always kept him from undervaluing human learning; he looked upon this as the handmaid of religion, and considered that all just knowledge would contribute to illustrate the truth, and to glorify God as its fountain and source. With this view, he remarks to his friend—"I shall endeavour to connect with the study of divinity, the study of moral philosophy in all its various and extensive branches, and the reading of history." And he proposes to do this chiefly on account of the intimate relation which these subjects bear to the

former, and the light which they throw upon theology itself. "I mean also to attend a part of my time to those authors who treat on the human mind. * * *. I have just begun to read Locke. I find he requires great attention; I am determined, however, as far as possible, to make myself master of him, let the time necessary to do this be what it may. * * *." He makes a similar observation in regard to Reid's Essays. I think he writes in another place: "If you were to read books on metaphysical subjects, you would not only extend your information, but improve the powers of your mind. These, you know, are perfected not only by the study of the mathematics, but also by those writings which approach near to them in certainty and accuracy of demonstration." Though it does not appear that he pursued this branch of learning to any great extent, yet, from the importance which he attached to it in early life, and the thorough and effectual manner in which it was studied, we may, in a measure, ascribe to it that acuteness of intellect, and justness of discrimination, which, together with his natural turn for generalizing and readiness in reducing all subjects to their principles, gave him such an advantage over men of confused and immethodical minds.

In this familiar correspondence, where every plan and every occupation was freely laid open, I do not discover many traces of that fondness for the lighter forms of literature which are generally so attractive to youthful minds. The study of metaphysical works, and treatises on moral science, divided his attention with the study of theology;

and history and criticism appeared to have been his chief relaxation from the severity of both. Though there was apparently therefore, no waste of his time in frivolous reading, yet his improvement never seemed to keep pace with his desires. He "lamented extremely that he had not formed, in the early part of his education, habits of intense study;" and while the successful result of his labours was attracting general admiration, he was constantly the subject of self-reproach.

It appears that Bishop White was anxious to have him enter, as soon as practicable, into the sacred office, and to settle at Lancaster, in Pennsylvania, in the spring of 1797. The proposition, however, which at first was readily accepted, was afterwards declined, on the ground of his imperfect preparation for the ministry, and of some unexpected disadvantages which would necessarily retard his improvement in the situation itself. The reasons are given for this change of his views, in the following letter to Bishop White:—

"*Princeton, Dec. 24th*, 1796.

"DEAR SIR,

"My willingness to take charge of the congregation at Lancaster arose from the opinion that it was an eligible situation, where a clergyman might be useful, and which, on that account, duty called on me in some degree to accept. My plan, however, had been to remain much longer a candidate for orders, and to pursue both general and particular studies to a greater extent. I did not know, till I received your letter, that the congregation could

not support a minister without his having recourse to instruction. As the situation does not appear so eligible as I expected, it has become a question with me, whether I ought to sacrifice my present inclination for study, and my desire to be more fully prepared before I come forward. These are favourite objects with me, for I consider that the duties of a professional life, and the cares of the world, will not allow me as favourable an opportunity for improvement as I now enjoy: I am therefore disposed to decline coming forward in the spring.

My choice of the ministry has arisen, not only from a fondness for a studious and literary life, but, I trust, also from a sincere regard to the sacred objects which that profession contemplates; when I have, therefore, farther indulged my inclination for study, and am, as I conceive, more fully prepared, I shall not consider it as an objection to any congregation that the salary is small, or even inadequate of itself to the purposes of a maintenance.

"With sincere respect and regard,

"I am, dear Sir,

"Yours affectionately,

"JOHN HENRY HOBART."

His great indifference in regard to the compensation which he should receive for his services, seems to have been noticed by his mother with a prudent caution against it, and he therefore states his views to her on this point more explicitly:—

"My dear mother does not seem properly to understand what I wrote to Dr. White. I have no intention of *remaining* with any congregation that

will not afford me a decent maintenance: I only meant that I would not insist on this *at first*, as a condition, before they knew my abilities or character, or whether I would please them. I considered also, that most of the Episcopal congregations are in such a deranged situation as to need the sedulous exertions of a settled minister to put them in a way of affording a maintenance. I would always wish my income from a congregation to rest on the opinion they had of my intentions and exertions. Thus explained, I think you can have no objection to my sentiments."

His fond admiration of the beauties of nature and the peaceful seclusion of rural life, and the shyness of his natural disposition, which I have often heard him remark, continued to embarrass him long after he had mixed extensively in society, are represented with great simplicity and feeling in the following letter to one of his college companions and friends:—*

"*Philadelphia, May 8th*, 1797.

"MY DEAR FENTON,

"I wrote a few lines to Forsyth the day before I went out of town, and was beginning to write to you, when I was called off. I returned, a few days ago, from Pottsgrove, where I passed my time more agreeably than in the city. My relish for this latter place decreases every time I visit it. My former familiarity with it, which was a principal ground of my attachment, wears off. So great is

* The Hon. Charles Fenton Mercer.

the alteration in the city, and in the manners of its inhabitants, that I cannot now recognise the scenes of childhood which were the sources of much thoughtless enjoyment. The bustle of business, the parade and pride of wealth, the affectation of politeness, smoothing the exterior only—what are these to one whose taste is formed to intellectual improvement, who values, above all the splendour of wealth or power, the sympathy of a feeling heart, and the undisguised expression of its affection? Pottsgrove was the first place in the country at which I had ever been, and when I visited it in the glow of youth and health, the scenes were so novel and interesting, that I seemed to be in a new world, where every object was formed to enchant the senses and delight the heart. I have thus formed for this place an attachment, for which an indifferent person would probably be at a loss to account. I find that, until I am much changed, I can be happy only in the country. Ignorant of the artificial forms of politeness, and having never had much intercourse with the world, I am daily placed in situations where I am embarrassed, and my sensibility, as yet under no control, is wounded; perhaps I should rather say, that a pride of sentiment and feeling is mortified.

"There are but two families that tie me to the city; without them it has no allurements. I long to be at Princeton, where I shall be under no restraint in the indulgence of my feelings, and under no fear of deviating from the rules of fashion; and let me add, that I long again to press to my bosom my disinterested friend."

The extreme sensibility of Mr. Hobart, and the romantic character of his youthful attachments, though the source of the purest happiness and joy, were very often, also, the occasion of the greatest anguish and distress. He loved his friends with so much tenderness, that when he lost them, he was completely overwhelmed. Shortly after Mr. Skinner had left College, he formed an intimacy with an amiable and interesting young man, Robert Forsyth, of Augusta, which grew into the most perfect friendship during the life-time of the former, and which afterwards, in some measure, filled up the void that had been made by his death. This tie also was soon broken. Nothing can be more pathetic than the following notice of the event:—

"*Princeton, Aug.* 18, 1797.

"My dear sister has no doubt seen, from the paper, that her brother is called to another trial—yes, he has again lost the object of a sincere and ardent affection. It seems as if I love with tenderness, only to be made miserable by the loss of those I love. But my idols are taken from me. I am taught that this is not my home; that here are not my joys. Ah! if you knew with what tenderness and fidelity I have loved and been loved, however enthusiastic my language might be, you would judge it to be sincere.

"I have received from those here who knew my affection for Forsyth, every attention and kindness. If it should please Providence to give me resignation to his will, and to save me from depression of spirits, I feel inclined, with greater zeal than ever,

to perform the duties of life; and while I am mindful of the uncertainty of its rational pleasures, to receive and enjoy them with humble thankfulness. Happy indeed should I be, under every loss, however severe, that I have still affectionate relations, to whose kindness and care I owe so much."

From Mrs. R. Smith to Mr. Hobart:—

"*Frankford-Hill, August* 22, 1797.

"You judge well, my dear brother, in assuring yourself of the entire sympathy of my heart in your present afflictive trial. I am sensible that the participation of grief, though soothing to the soul, avails little to lighten the weight of the blow. I need not present to you those motives of consolation which your own well-grounded piety will suggest; nor will it lessen the pangs of a heart like your's, to point out the grief which the unhappy mother of your deceased friend must experience: the first, when the burst of sorrow has subsided, will bring the consolation it never fails to impart, and the other consideration will be a spring of exertion to your own soul, to enable you to offer a support and comfort to her's. And I would entreat you, for the sake of your own dear parent and those friends who tenderly love you, not to yield to that depression of spirits of which you speak; exert every faculty of your soul against that cruel languor into which it will sink you—that death of usefulness and active virtue. Alas! even in its happiest state, how many trials does this probationary being present to us, which nothing but an early acquired fortitude, the result of a rational and well-grounded hope of

a better life, can enable us to support! Let this, my dear brother, while it teaches you resignation, temper the fervour and ardency of those affections, which, however amiable in themselves, will embitter too much your passing days, unless calmed by the full persuasion that they extend beyond the grave. They were given us by the eternal Author of our being, as sources of enjoyment, and not misery, while we look for their full fruition only in a more exalted state of existence."

In the course of this year he made a visit to Virginia, in company with Mr. Mercer. The kind and gratifying attentions which he received from the family of his friend, the frankness, warmth, and hospitality of the southern people in general, and the union of education, refinement, and taste with the simplicity of rural life, made so pleasing an impression on his mind, that the state of society seemed to him more like those visions of domestic bliss which the imagination sometimes forms, than a reality which he himself should ever have witnessed and enjoyed. The recollection of it was constantly before him, and he was daily and hourly confirmed in the plan which had occurred to him of settling in Virginia. This scheme, however, was by no means agreeable to his friends at home. Besides the opportunities which were offered of procuring a settlement in one of the vacant parishes in the neighbourhood of Philadelphia, there was some reason to expect that he might receive an appointment in the city itself. The prospect of this appointment, it is to be inferred from a letter which he wrote to his sister about this time, was

peculiarly pleasing to her and his mother, as it would bring him once more into the bosom of his family; but so great was his repugnance to a city life, that he could neither indulge their wishes nor hopes. In order, however, to gratify them by a nearer residence, he relinquished his design of settling in Virginia, and concluded to take charge of some vacant churches in the vicinity of Philadelphia.

"*Princeton, Feb. 2d*, 1798.

"If my dear sister had opposed my strongest prejudices and wishes, the affectionate manner in which her reasons were addressed to me, would have operated strongly on my feelings; but when my plans for my future life were far from being settled, reasons drawn from the highest motives of usefulness and duty, and urged by one whose tender regard for my happiness I have so often felt, could not fail of determining my mind. In the hope, then, of uniting usefulness with retirement, so valuable to me, both as it subserves to study and cherishes virtuous feelings; and with the strong desire of yielding happiness to my friends, and deriving it myself from all these sources, I have concluded to direct my views solely to the congregations near the city: and I will inform Dr. White that, if they should be willing, I will engage with them for a year. If this determination affords you any pleasure, I wish you to believe, that one of its principal enjoyments to me will be, the opportunity it will afford of an interchange of affectionate attentions with those to whom nature and duty so strongly attach me.

"In all my plans, worldly objects have had but little place. If this be an error, it is one which my feelings make natural, and, I believe, invincible. I believe a life in the country can be more happy than one in the city; and though I do not say that no considerations will induce me to submit to the latter, yet they must be those of high commanding duty. In an unreserved and affectionate intercourse with my near connexions, in mutually bestowing and receiving kind and tender offices; more especially, in reclining with confidence on some sincere and feeling friend;—such are the enjoyments which I desire. Scenes of bliss like the last have for a moment delighted me, and passed away. It is only in a higher state of being that I can hope for the permanent possession of them.

"There is no duty more in unison with my feelings, nor of stronger obligation, than that which regards the tender parent to whose unwearied and solicitous care I owe so much. Whatever comfort I can afford her, will not compensate her for her kindness and goodness to me. For her faithful discharge of her duty to us all, I trust there is in reserve for her much higher happiness than she can receive here.

"I shall not be able to make the necessary preparations for taking orders until the fall, but, as I mean to leave College in the spring, I shall have an opportunity of embracing, in part at least, your plan of amusement and exercise for me. I often anticipate, with lively feelings, the pleasure I shall enjoy from the society of my friends, of which, of late years, I have had so little. Your last son has a

claim to my attention from being named after me, but I will not promise to love him more than the rest. May my dear sister derive all that happiness from her children of which her affection and attention to them make her so truly deserving."

Among the youthful and cherished companions with whom Mr. Hobart was surrounded, there was one who did not appear to yield in attachment to the rest, though differing from him in his system of faith, which is so often the occasion of alienation and dislike. This was the distinguished Dr. Kollock, who enjoyed the highest reputation at College, was made divinity professor at an early age, and rose to an almost undisputed pre-eminence among his Presbyterian brethren as a preacher, by his glowing and impassioned eloquence. The following letters from him, which are by turns both gay and grave, breathe that spirit of kindness and liberality which marked all his communications and intercourse with his valued friend:—

"*Nassau-Hall, June* 11*th*, 1798.

"I have too long neglected to answer your agreeable letter, but you know that our resolutions on this subject are often unavoidably broken within the walls of a College, though our affection may remain undiminished.

"I have at length finished Patrick, and begun Lowth. The former is like a desolate field, where the soil may produce some valuable plants, but all the surrounding scenery appears unengaging; whilst the latter resembles those fields of Arabia which he describes, where the lofty cedar, the medicinal balm,

and the fragrant flower bloom beside each other. I think, however, that he is too lavish of his corrections of the sacred text; for though some of them are absolutely necessary, yet I do not think that any should be introduced merely to cause a parallelism of the lines, or to add to the beauty of an expression. It is of too much consequence to establish the belief of the people concerning the general authenticity of the Scriptures, to permit such freedom.

"H—— has been confined to the house by his foot; he frets and fumes about it, to borrow Falstaff's expression, 'like a piece of gummed velvet.' M—— studies yet extremely hard; every day I see new cause to admire the strength of his judgment and the tenderness of his heart.

"I suppose that by this time, my dear friend, you have become a minister of Christ. I pray God that you may be happy, zealous, and successful; that the blessed Spirit of grace may rest upon you, and make your preaching efficacious for arresting the presumptuous and deluded sinner, for pouring consolation into the wounded conscience, and for building up the saints in holiness and faith. May you pass through this life supported by your Saviour; and when you stand before his tribunal to render your final account, may you see many souls who have been converted by your ministry, and who shall be crowns of your everlasting rejoicing. Oh! my friend, may we both meet there, and, though bearing different names here below, may we both be interested in the salvation of the common Redeemer."

"*Elizabeth-Town, Oct. 24th*, 1798.

"The letter of my dear friend would not have remained so long unanswered, had not a fit of sickness debarred me from the use of my pen; I now resume it for the first time after my recovery.

"What is that undefinable charm which attaches us so strongly to the scenes of our youth, and so highly endears to us our native home? Five months have swiftly flown; they were spent with friends most dear to me, and in occupations most pleasing, yet I return with joy to Elizabeth, and visit with delight those places which recall times that are past.

"My principal study during the last session, was 'Warburton's Divine Legation.' He seems to have chosen this topic, that he might display his almost unlimited knowledge, since there is scarcely a subject of science which he has not introduced into it. He abounds with much rude railing, and has a number of very singular paradoxes, but his leading proposition is proved with a strength of argument which is, I think, irresistible. Whatever may be your opinion of his primary argument, you will be highly pleased in reading him.

"The question so bitterly agitated between our Churches on the question of original sin, has been the subject of my meditation for some time past; and you will, perhaps, smile when I tell you that I have found myself obliged to renounce the sentiments of the rigid Calvinists. The doctrine of imputation, as held by them, appears to me inconsistent with the justice of God. I can very readily grant, that, in consequence of the sin of Adam,

mankind should become subject to temporal death, since immortality was not a debt but a free gift, and we could have no claim to it, though we had remained for ever innocent. I can likewise allow that mankind have hence received a moral taint and infection, by which they have a propensity to sin; but my mind revolts from the idea, that I should be sentenced by a God of justice and mercy to an eternity of misery, because of the transgressions of one who sinned before I was born, and in a capacity of knowing or hindering what he did. On this ground I think we may both meet.

"H—— has left Mrs. Knox's, and taken up his residence in a solitary hamlet entirely encircled by the woods. He thinks, perhaps he thinks with propriety, that he can there cultivate the better affections of his nature, and prosecute his studies with greater advantage than at Princeton. He may plead Milton's authority for the latter part of his sentiment, who very elegantly tells us that

> 'Wisdom's self
> Oft seeks to sweet retired solitude,
> Where with her best nurse, Contemplation,
> She plumes her feathers, and lets grow her wings,
> That in the various bustle of resort
> Were all too ruffled.'

I should have preferred for my retreat, however, that season when all nature puts on an aspect of cheerfulness. But I believe that my disposition is not sufficiently romantic to be invariably pleased with retirement; for, after the novelty of the landscapes has ceased, I have beheld them with a sigh,

and exclaimed, 'The society of one dear friend would be worth them all.'"

He resided at Princeton until the spring of 1793, when he returned to Philadelphia, and was ordained in the month of June, by Bishop White. There he had frequent opportunities of enjoying the society of this most amiable man and distinguished divine, and of profiting by his counsels concerning his studies. In allusion to this period, the Bishop, with that modest simplicity which is natural to him, makes the following remarks:—

"Although his signal proficiency was the fruit of his own talents and industry, yet I have ever since pleased myself with the hope that he may have derived some little aid from what it occurred to me to suggest to him. To this satisfaction I have given vent in my printed sermon, delivered nearly twenty years ago, at his consecration to the Episcopacy."

Having known him from his childhood, watched his progress in the various stages of his education, and rejoiced in the success of his literary efforts, the Bishop now felt a deeper interest in his young friend than ever, from the paternal and sacred relation in which he had been brought to him. He was, therefore, exceedingly anxious to keep him near to him, with a view to his settlement, either in the parish of which he was Rector, in case of a vacancy, or to add to the number of his clergy, in the event of the building of a new church in Philadelphia, which was then in contemplation. In compliance with these kind views and wishes, Mr. Hobart accepted the charge of Trinity Church, Oxford, and All Saints', Pequestan.

It was remarked of him,* with the fond partiality of friendship, from which there must always be a degree of abatement, "that no clergyman ever commenced his pulpit exertions under better auspices, and with more distinguished success. He was universally admired both as a preacher and a man, and every vacant church was at his choice. His melodious, full, and powerful voice, just and eloquent conceptions, and impassioned manner of delivery, gave a charm to his appearances in the pulpit that gratified all hearers, and afforded the prognostics of that eminence to which he afterwards attained as a sacred orator."

Upon his settlement in this parish, the friend who was his associate during his preparation for a mercantile life, had here an opportunity of renewing that intimacy with him, which, amidst dissimilar occupations and pursuits, and the different circumstances in which they were placed, was found to be in no degree impaired; and the recollection of which, amid all the changes and chances of this mortal life, is still most fondly cherished by the survivor. They were for some time, at Frankfort, inmates of the same family, and occupied the same room. This friend saw him constantly, also, in the exercise of his ministry, and had abundant opportunities of learning in what high estimation he was held by his parishioners. The result of these personal observations agrees with the accounts which have been given by others. During the time that he officiated in these churches, he discharged all his duties with

* By the Rev. Dr. Beasley.

the greatest fidelity and zeal, and acted under the influence of the same high motives by which he was uniformly governed in after-life. The people were entirely satisfied with his labours, attentive to his instructions, and returned his pastoral kindness with the warmest affection; but as they were scattered over a considerable extent of country, so much time was consumed in travelling through his parish to perform the important duty of visiting the different members of his congregations, that he found but little was left for study. He soon perceived the utter impossibility of reconciling the disadvantages of his situation with that high standard in the knowledge of his profession to which his ardent and ambitious mind aspired: under the influence of this consideration, therefore, he determined to leave it.

The congregation of St. Paul's Church, in Philadelphia, were anxious to appoint him an Assistant Minister to their Rector, Dr. Magaw; but adhering to his original plan of a more retired life, he accepted, in 1799, an invitation to Christ Church, New-Brunswick.

This new arrangement, where the parish was confined within narrow bounds, and consequently required less of his time for parochial duties, enabled him to prosecute his studies with greater diligence and effect. It also gave him an opportunity of making frequent visits to his friends at Princeton, and of enjoying the advantages of the College library. Here, among the Professors and his former companions in study, he both indulged those social feelings in which his heart delighted, and engaged in those literary and scientific discus-

sions by which his mind was strengthened and improved. He was one of a little knot—Kollock, How, Beasley, and Mercer—who at that time gave flattering presages of their future fame, and who afterwards, with some difference in the measure, justified the expectations of them which were then entertained.

The situation at New-Brunswick, however, did not correspond with his wishes: the town, though small, had much of the noise and bustle of a city, and even the environs were without any degree of rural beauty. His attention was then turned towards Hempstead, on Long-Island; but, from a letter which he wrote to Mr. Mercer, it does not appear that he looked forward to this change with any expectation of realizing his imaginary picture of contentment and bliss. The congregation was large, wealthy, and respectable, zealous in their attachment to the Church, kind and attentive to their minister, hospitable, affectionate, and generous, but, for the most part, plain and rustic in their manners, and with fewer persons in it of education and refinement than are usually found in country towns so near to a populous city. This was particularly the case in that part of the parish where the church and parsonage were situated. He had just declined an opportunity of settling in St. Mark's Church, which had been recently built in the suburbs of New-York, from his desire for greater retirement; but here he dreaded a solitude. There would be but little of that intellectual pleasure in his intercourse with the people, which he had always been accustomed to enjoy in the society of his friends; and

his only resource would be in occupying his mind wholly with study and the duties of his profession. The village of Hempstead, also, lying on the border of an uncultivated plain, possessed but few of those rural charms which were the chief ground of his attachment to a country life. Notwithstanding, however, its want of attractions, he accepted the invitation to the parish, and passed in it some of his calmest and happiest days.

In the spring of 1800 he married Mary Goodin Chandler, daughter of the Rev. Dr. Chandler,* for-

* The incidental connexion of Dr. Chandler with the subject of this biography, it is thought, will be a sufficient reason for introducing a few brief notices of his life and character into a work to which they do not strictly belong.

He was born at Woodstock, Massachusetts, on the 26th of April, 1726, and was educated at Yale College, New-Haven. In 1751, he went to England for holy orders, and, as his family think, received them from the Bishop of London.

On his return he was made Rector of St. John's Church, Elizabeth-Town, New-Jersey. In that humble and quiet retreat he was enabled to indulge his passionate fondness for study, and to make such large acquisitions both to his professional and general knowledge, as to give him a very high rank among his clerical brethren. A question of deep interest to the Episcopal Church in America had been much discussed among her friends, and it was at length thought expedient that it should be presented to the consideration of the civil and ecclesiastical authorities in England. The want of Bishops in the colonies was found, on many accounts, to be a serious evil. The rite of confirmation, established by primitive usage, and regarded as a matter of Christian duty, could never be administered. The Clergy, independent of each other, had no ecclesiastical superiors to unite or control them. Discipline could not be exercised without so many difficulties as would often afford an opportunity to the unworthy to escape from the punishment which they deserved. The expense and dangers of a voyage to England, for the purpose of obtaining orders, deterred many from entering into the ministry,

merly Rector of St. John's Church, Elizabeth-Town, New-Jersey. Never have I known a choice that who would have adorned it; and the impossibility that a Bishop, residing at that distance, should procure accurate information, in all cases, of the characters of the candidates for orders, was the cause of many being admitted into it, by whom the Church was dishonoured. All these things tended to alienate from her the affections of her members, and to retard her growth.

At the request, therefore, of his brethren, Dr. Chandler wrote a work on the subject of American Episcopacy, in which he showed, with great force of reasoning, the expediency and advantage of having Bishops consecrated for the colonies. From his decided attachment to the Church and State, and from his strong desire to promote the welfare of both, he treated the subject with that judgment and temper which entitled it to consideration at home, but which, it appears, however, from the neglect of his counsel, it did not receive.

He also wrote another interesting work, the Life of Dr. Johnson, first President of King's College, New-York, which, though merely intended as a biographical sketch, is, nevertheless, a history of the early state of the Episcopal Church in Connecticut, and of the difficulties which she encountered, from prejudice and ignorance, in her establishment and progress.

The salary of Dr. Chandler as a Missionary of the Society for the Propagation of the Gospel, was £50 sterling a year; on which, with some slight contributions from the congregation, a parsonage, and small glebe, he lived with such a degree of ease and comfort, and with such a free and unlimited hospitality, as are remembered by many who are still living, both with wonder and pleasure. I have scarcely ever met with any aged person belonging to our Church who had visited Elizabeth-Town, that did not delight in recalling the many happy hours which he had spent in that agreeable family, and at that hospitable board.

Extensively as Dr. Chandler was known and respected by strangers, he was still more beloved by his parishioners and friends. Cheerful in his temper, easy and accessible in his intercourse with others—fond of study, of retirement, and all rural pursuits, but yet of blending and sweetening them with social enjoyment, remaining much at home, and, from an aversion to preaching elsewhere, never out of his own pulpit, it was natural that his affability, his kindness,

was more happy, nor a union more blessed. She united with her personal attractions, a simplicity of

his constant presence and unintermitted labours, should greatly endear him to his people.

He was exceedingly intimate with the Rev. Mr. Leaming, with Dr. Wilkins, who was then a lawyer, but who, at a later period of life, entered into the Church, and with Dr. Seabury, who was afterwards Bishop of Connecticut. When the storm of the revolution was gathering, and so many important interests were at stake, they frequently met at each other's houses, and in the discussion of the agitating questions of the times, and in intellectual and social enjoyment, made dearer to them by their union of sentiments, and the uncertainty how long it might be continued, they never knew when to part. I have heard it stated, that they generally sat up till a very late hour at night, and that the day has often dawned upon their conversations.

Mr. Wilkins, who was a man of an ardent temperament and masculine mind, and Dr. Chandler, who held a ready and vigorous pen, warmly espoused the loyal cause. They wrote a number of political pieces, and circulated them with great activity and diligence, in the hopes of checking the progress of what they conscientiously believed a rash rebellion and a crying sin. The current, however, soon set so strongly against them, that they were compelled to yield to it; and political excitement was so violent, that they were under the necessity of leaving the country. Mr. Wilkins went to Nova-Scotia, and Dr. Chandler to England.

The loyalty, fidelity, and zeal of the latter, were there held in high estimation by government; and his attachment to the Church, his reputation as a scholar, and his attainments as a divine, procured for him the most gratifying attentions from the Clergy. From a brief diary which he kept, it appears that he was often consulted by those in authority, on questions of the greatest importance in relation to the colonies. He was received with such a marked and universal respect into the society of the most distinguished persons, as has very rarely been rendered to any one from our country in private life. It is a mark, both of his literary reputation in England, and of the degree of influence which he was supposed to have with persons in power, that he drew up a petition to the queen in favour of Dr. Dodd, at the request of his friends; but considerations of public

character, a gentleness of manners, an evenness of temper and sweetness of disposition, a kindness of

policy overpowering all private feelings, this petition, like every other, proved unavailing, and answered no other purpose but that of a new and soothing expression of sympathy and commiseration for his unhappy fate.

During the ten years which he passed in London, he received, in addition to his salary from the Society for the Propagation of the Gospel, an annual allowance from government of £200 sterling. He was made a Doctor of Divinity at the University of Oxford. He was appointed to the Bishoprick of Nova-Scotia, an office which he was compelled to decline, from the progress of a cancerous affection in his face; and upon his death, a pension was allowed to his widow until the day of her own.

When Dr. Chandler wrote to the Archbishop of Canterbury that it would be impossible for him to take charge of the diocese of Nova-Scotia, he received from him a very kind and courteous reply, expressing his respect for his character, and his regret for his affliction, and begging him to point out some suitable person who might be appointed in his place. Upon his recommendation the Bishoprick was conferred on Dr. Inglis, who, previous to the peace, had been Rector of Trinity Church, in New-York.

While there were so many things to gratify him in his protracted absence from his family, it was also a delightful circumstance to him, that, amidst all the troubles and distresses of the times, they met with nothing but favour and kindness at home. He was enabled to spare enough from his income for their comfortable support. His people retaining a grateful recollection of his services, and an undiminished respect for his character, notwithstanding the difference of his political course, exerted their influence to protect them from the depredations and violence of the revolutionary army, when any part of it happened to be quartered in the town; and the British soldiers treated them with the courtesy and respect which were due to friends. In the fluctuations, therefore, of success between the contending parties, the parsonage was often made a place of common refuge.

Dr. Chandler returned to Elizabeth-Town in 1786, but the cancer in his face continuing to increase, he was never able to resume his pastoral duties, and finally died of it in 1790.

heart, a depth of humility, devotion, and piety, that not only fitted her to be a pleasing companion and helper to one whose duty it was to "frame and fashion himself and family according to the doctrine of the Gospel, but to be with him a wholesome example and pattern to the flock of Christ." In the most retired and lowly situation, she adapted herself, without difficulty or constraint, to the circumstances in which she was placed, and won the good will and regard of those around her; she adorned prosperity, repressing all elation of spirit, and making others, as far as possible, partakers of her happiness; and now, in her widowhood and desolation, by her meekness, her submission, her trust in God, and faith in his promises, she is at once an object to her friends of sympathy and admiration.

The situation at Hempstead was probably found,

The different pamphlets and fugitive pieces which were written by him in this country before the revolution, and during his residence in England—the innumerable letters which he received from eminent persons abroad, and from his friends at home, and those which he himself sent to his family—would have formed a valuable collection of papers for the illustration of our civil and ecclesiastical history, and furnished ample materials for an interesting account of his own life. But some time after his death, when the fierce passions, excited by civil broils, had, in a great measure, died away; when those who had been separated in unhappy times by different views of duty, once more met as brethren and friends, and when no reasonable danger could have been apprehended from retaining these papers in the possession of the family—they were alarmed by the timid and ill-timed advice of a person whom they respected and loved, and the whole collection, with some few exceptions, was entirely destroyed. Thus the fullest memorial that will ever be given of one of whom so much might have been said, will, perhaps, be found in this brief and imperfect sketch.

upon trial, as Mr. Hobart had apprehended beforehand, neither suited to his taste nor wishes. It was, in fact, too limited a scope for the talents and energies of his restless and aspiring mind. He was not apparently aware of the source of his weariness and disquietude, nor of the higher part which, in the designs of Providence, he was destined to fill; but, under the influence of these undefinable feelings, of the very existence of which he seemed unconscious, he took the first step in that more useful and glorious career which he afterwards ran.

In the month of December, 1800, he received an invitation as an Assistant Minister to Trinity Church, New-York; a most desirable settlement, on every account, to any one who was fitted for a participation in such an extensive and weighty charge. From a letter which he wrote shortly after to Mr. Mercer, he seems to have entered upon his duties with activity and zeal, but without the slightest degree of self-complacency or pride. Indeed, among all his letters which I have seen, there is not one besides which is so shaded with dejection and gloom. This was certainly the consequence of the nervous irritability of his system, and by no means the habitual or prevailing temper of his mind; for in company there was generally a remarkable cheerfulness both in his air and conversation, and occasionally the greatest exuberance of spirits.

Mr. Hobart's letter to Mr. Mercer.

"*New-York, March* 18*th*, 1801.

"My long silence is indeed without excuse. It would be folly in me to pretend that engagements

have prevented me from writing to you, though these, from my change of residence, have been numerous. My mind, however, has generally been so depressed, that I have not had the resolution to take up my pen. Though I have not lately had those fits of melancholy to which I was formerly subject, yet I seem to be the victim of a languor that indisposes and disqualifies me for exertion. This state of my mind I attribute partly to constitutional malady, but particularly to my having been of late hurried through scenes so novel and so wholly opposed to my former sentiments, habits, and pursuits. From a wise law of nature, however, which gradually bends the mind to the circumstances in which it is placed, I am becoming more reconciled to my situation; and I am awakened from this fatal torpor by the reflection, that I am sacrificing to it the highest duties and enjoyments of life.

"I moved to town last December, at which time I entered on the duties of my office as one of the Assistant Ministers of Trinity Church. I find enough to occupy my thoughts and my time. I have so many interruptions, and so many engagements, that my mind and feelings become relaxed and dissipated. I am endeavouring to introduce order and energy into my studies and duties, which will, no doubt, have a favourable effect on my mind. I can, however, never like a city. I pant for the enjoyments of the country, and still indulge the hope of being one day able to realize a plan of happiness somewhat like my wishes. Who is there that does not indulge this hope?

"Yet do not suppose that I am unhappy; from

the lofty regions of inexperienced fancy, in which we often soared, I have sunk down to the plain, but, perhaps, more valuable enjoyments of common life. Except when under the uncontrollable influence of constitutional melancholy, I can generally find tranquil happiness in the endearments and duties of domestic life—in the enlivening hopes of friendship —in plans of literary improvement and professional duty; and, if I know my own heart, I can say, that, regarding this world as the scene of much vice and misery, and containing no bliss but what will be infinitely exalted in that which is to come, I cherish always with pleasure, and sometimes with triumph, the prospect of leaving it, and entering on the perfection and unutterable happiness of my everlasting existence."

In this new and important situation Mr. Hobart fully sustained the reputation, as a preacher, which he had already acquired. His discourses were written with all the freedom and glow of youthful feeling, and, though not bearing the test of rigid criticism, nor suiting the taste of the more scrupulous and refined, were yet exceedingly acceptable to the great body of the people. The evangelical spirit which they always breathed—the bold and direct appeals which they addressed to the hearts and consciences of men—the infusion of his own tenderness into religious truths, which gave to them their native impressiveness and force—the indifference which he himself felt to the world, that made others more sensible of its emptiness and vanity; all these things were calculated to arouse the attention of his hearers, to awaken their zeal, inflame their

piety, and urge them on with increasing diligence in their Christian course. Though he had not studied elocution with such care as to be always accurate in emphasis and accent, yet nature had gifted him with a voice but seldom equalled in compass, richness, and melody; so that, by the variety of its intonations, he could give such an effect even to the most common sentiments, as very often could not have been produced by the highest eloquence in others. There was not the slightest appearance of labour nor effort, even when he was most impassioned; and he could throw into expostulation all its earnestness, into terror a thrilling energy, into persuasion a soothing tenderness, into pathos the very plaintiveness of woe. The effect of his manner was also increased, in the early part of his ministry, by his preaching *memoriter*, a practice which he adopted from his extreme short-sightedness, and which gave to his sermons the ease and animation of extemporaneous discourses; and after this practice was abandoned, he still made himself so familiar with them, as to avoid embarrassment and confusion in their delivery. This is a just description of him as he appeared upon his first settlement in the parish, when free from the restraints of that sobering influence which crept upon him in maturer age, and from that regard which he felt to be due to the gravity of his office, when raised to a more exalted station. But the striking characteristics of his eloquence were never materially altered; and while his discourses were greatly improved in their arrangement, matter, and style, they were, to the last, delivered with remarkable animation and force.

He also performed his duties as a pastor with the utmost promptitude, fidelity, and zeal. He attached great importance to this part of his sacred functions, both on account of the edification and comfort which were thus administered to the people, and the respect, affection, and influence which these attentions were so apt to secure for the clergy themselves. He was, therefore, always ready for any parochial call. No considerations of ease or pleasure were suffered to interfere with it; the engagements of company, whether at home or abroad, were interrupted; study was laid aside; every occupation or pursuit, however agreeable, gave place to this important duty. The cheerfulness with which it was performed cannot be duly appreciated, unless it be remarked, that he was settled in a parish consisting of three large congregations, in which there were, at all times, so many of the sick and the dying who needed the consolations of religion, and where the cemeteries which belonged to it were the common burial-places of nearly all the Episcopalians in a populous city.

He was singularly happy in his visitation of the sick, as I have often had occasion to observe when I have chanced to be with him. The ease and freedom of his manner, united with the greatest tenderness and delicacy, at once removed embarrassment, and drew forth from those with whom he conversed, an unrestrained expression of their feelings and views. The readiness with which he applied his general observations. and the felicity with which he adapted his quotations from Scripture to the respective circumstances of their case, gave

to all that he said a peculiar interest and force; and the impression was made still deeper, by the solemnity and fervour with which he offered up the prayers. Regarding also his vow not only to visit the sick but the well within his cure, he devoted as much of his time to this duty as could conveniently be taken from his other numerous and pressing engagements. Among these he mingled with the easy familiarity of a friend, imposing no restraint upon their cheerful conversation or innocent enjoyments, but securing their good-will and affection by his sociability and kindness, and at the same time not losing sight of the dignity of his character, nor the obligations of his calling, but often availing himself of suitable opportunities to season common discourse with such words as might "minister grace unto the hearers." How often are the recollections of these happy hours awakened in thousands, with a gush of tenderness that they can be enjoyed no more!

The following letter of Mr. Hobart to the Rev. Dr. Boucher, vicar of Epsom, was sent by Mr. Mercer, on a visit which he made to England in 1802:—

"*New-York, Nov. 22d,* 1802.

"*Rev. John Boucher,*

"SIR,

"I am sensible that an apology is due to you from a stranger, for the liberty which he takes of addressing you. As a minister of the Episcopal Church, cherishing a warm interest in its welfare, I have been led to esteem your character as one of

its principal defenders, and from my connexion, by marriage, with one of the late Dr. Chandler's daughters, to revere you as his valued friend.

"My acquaintance with Dr. Chandler's family did not commence until several years after his death. I regret this circumstance the more, as all his papers, which I conceive would have thrown considerable light on the history of the Church in this country, have been destroyed. I am persuaded that a Church in which you once so zealously laboured, must still be the object of your solicitude; and if, amidst the profound literary pursuits in which you are at present engaged, you could find leisure for other objects, no person could be better qualified for recording and elucidating the early and the more advanced history of the American Church. Such an account of its origin and progress as you would be able to give, would be a valuable acquisition to literature, to ecclesiastical history, and to the cause of sound principles in religion and government. Should your engagements forbid the prosecution of an extensive plan, such hints as you might be able to put to paper, would be a valuable present to any friend of the Church here, to whom you might think proper to transmit them. I have often deeply regretted that the venerable clergy are, one by one, passing away, without any exertions being made to secure for posterity the important information which they possess on the past affairs of the Church."*

Mr. Hobart to Mr. Mercer.

* An answer to this letter was received, but it cannot be found among the Bishop's papers.

"*New-York, Dec.* 1*st*, 1802.

"Thanks be to Providence, my dearest Mercer, the weather since you sailed has been uncommonly fine, and though we have now a north-easterly storm, I trust you are out of its reach. I have followed you constantly with my thoughts, my affections, my prayers. Though I cannot think without apprehension and gloom of your encountering the dangers and lonely terrors of the deep, yet I believe that your resolution and your virtue will bear you up in cheerfulness and good spirits; at any rate, before this letter reaches you, you will have landed in the country of our forefathers; and in the various and interesting scenes which open to you, you will find ample compensation for the fatigues of your voyage. Accuse me not of repining, if I say, that I long to be with you: to travel with such a friend—to share with him the exalted pleasure of contemplating the beauties of nature, and the sublime productions of art—of viewing the manners, and beholding the eminent personages of one of the most celebrated countries in the world—would almost be the height of my earthly ambition."

When Mr. Mercer called on Dr. Boucher to present the letter which was written by Mr. Hobart for information in regard to the history of the Episcopal Church in America, he was gone on a journey to the west of England.

The manner in which Mr. Mercer was received by his family, and the agreeable picture which he draws of his domestic arrangements, character, and habits, will not, perhaps, be unacceptable to the reader.

"*London, July 29th*, 1803,
"*Leicester Place.*

"Since my return from France I have spent my whole time in London, with the exception of only two excursions, one to Windsor, Eaton, Twickenham, Richmond, and Kew; and the other, to see Dr. Boucher, at Epsom. The Doctor and his wife were from home. She had accompanied him in a visit to Cumberland, which he had been induced to undertake by the advice of his physician. He had been recently alarmed by a paralytic stroke, which had injured his speech. It did not otherwise affect his health, which has been uncommonly good for a man of his advanced age. His step-daughter, the child of his present and third wife, who is about eighteen, received me very politely; and she and her young companions induced me to spend the greater part of two days at Epsom. A young Scotch linguist, and a clergyman of the same age, appeared to be inmates of the family. There was a young lady from Cumberland, the niece of the Doctor, who had been making a long visit to Epsom, and two other ladies, one of whom was the governess of the little girls who are placed under his instruction. I dined in the school-room, and became quite domiciliated in this hospitable and respectable mansion before I left Epsom. I believed, for a moment, that I saw the old patriarchal simplicity revived; and I felt deeply interested in the journey which the venerable head of this amiable family was performing. His garden, his grounds, his house, his library, and the affection with which he seemed to be regarded by all around him, gave me

a very pleasing view of his character. They told me that he used to say, that his three temporal blessings were his family first, his books next, and his garden. He preserves an affectionate remembrance of our country. His daughter pointed out to me many American plants and trees which he had nurtured with great care. I was particularly pleased with his library, which is the largest I ever saw in a private house—it must contain five thousand volumes. The most interesting object in it was a pile of quarto manuscripts, two feet high, which comprised, I was told, the first part of his Archæological Dictionary. The unfinished remainder, I understood, would occupy as many more, and require his unremitting attention for several years. All the books, amounting to six or seven hundred volumes, which he had consulted in the course of his labours, were neatly arranged in the middle of his library, on a separate stand of shelves. The linguist, who went with me to the library, and who represented the Doctor in his school during his absence, told me that he had occasionally assisted him in his work; and his niece, who came in while we were conversing, to see what had become of me, said that she had written some part of those manuscripts. This amiable and ingenious young lady, who is a native of Ireland, had also assisted him in selecting the words peculiar to her country and the west of England, which she now calls her permanent residence. From the windows of his library the Doctor has a prospect of some of his American trees, and of a beautiful green surrounding a sheet of clear water; this is itself en-

compassed by a walk, consisting of a double row of evergreens and tall trees, which obstructing the view of every outward object, must peculiarly dispose the mind to abstract study. I bade adieu to this charming retreat and this worthy family, which reminded me sorrowfully of my distant home and friends, on the evening of the second day after I entered Epsom."

Mr. Mercer went abroad at a time of great political excitement in this country, when the two parties which divided it blended all domestic questions with foreign partialities and dislikes; the one inclining to favourable views of England, the other to an enthusiastic admiration of France. That time has happily passed by, and with a greater degree of national character and feeling among ourselves, there is also much more of impartiality and justice shown towards others. He visited England with unfavourable impressions, which, notwithstanding a few agreeable circumstances that he met with, were for the most part confirmed. In replying to some communications on this head, Mr. Hobart endeavours to combat his prejudices, both in a serious and playful strain.

"*New-York, July 9th*, 1803.

"I can enter perfectly into the state of your feelings with respect to the English. You never were very partial to them, and the selfish pursuits and pleasures of a dissipated commercial metropolis are not well calculated to increase your esteem for them. In London you certainly see the English character at the worst. Among the

genteel country families, I am told, it wears a very different and far more amiable aspect. The English are certainly not quick in their feelings—it is not easy to obtain a place in their hearts—they even view strangers with jealousy till they find them worthy of their esteem; but I have always supposed, that when a person once obtained a familiar footing with them, they would go great lengths to please him. And they certainly possess, above every other nation in the world, the means of doing so. It is one thing to possess those qualities that in an instant seize upon your affections; it is another, to possess those that preserve and increase permanent regard. The pride of the English may be inordinate and repulsive, but it is a pride that disdains affectation, that scorns to use the easy coin of professions, that refuses to take to the bosom every person whom they see, at the very instant that he makes his appearance among them. Scrutinizing and suspicious, they weigh character, and then extend regard in proportion to merit. I am persuaded that, were you thrown out of those selfish and cunning circles in which business now leads you to move, and to remain some time out of the metropolis, your amiable heart would find those on whom it would repose. Did I wish to flirt away a few weeks, to awaken and gratify my volatile feelings, I would *visit* France. Did I wish to obtain permanent enjoyment, to expand my mind where the most noble principles, the most useful pursuits, and the most solid virtues have flourished for centuries, I would *take up my abode* in England. I was particularly pleased with your account of St. Cyr-

Cocquard. You must forgive me, if I say I think his letter had a little the appearance of that *extravagant* sensibility for which the French have always been remarked. Oh! you will say, poor St. Cyr-Cocquard is not an Englishman. Well, my dear Mercer, I must go to England to get cured of my undue prejudices in favour of that nation. The account you gave me of Dr. Andrews was very interesting. I find they have *some* GOOD *preachers* in England. You were not very civilly treated, to be sure, in St. James's Church; but do reflect, that in a church of so much eclat, if all the strangers and all the poor people were immediately accommodated, the church would, after a short time, become so thronged, that the lawful possessors could not get seats."

The strong attachment of Mr. Hobart to the distinctive principles of the Episcopal Church, and his bold, active, and persevering defence of them at all times, through good and through evil report, were striking peculiarities in his character and life. He was constantly endeavouring to rouse others to a sense of their importance, and by his indefatigable labours, his noble enthusiasm, even in the cause of soberness and truth, and the influence of his talents, character, and station, he revived the languid zeal of Episcopalians, gave a new tone to their sentiments in this diocese, and stamped the impress of his own mind and feelings on thousands throughout the Church at large. *Pro Ecclesia Dei* he adopted in as full a sense as the "venerable prelate* by whom these words were first chosen, as the

* Archbishop Whitgift.

standard of his wishes, his duties, his labours, his dying prayers." There are no means of ascertaining what gave this strong bent to his mind in regard to the distinguishing principles of the Church: he was nurtured in her bosom indeed, but at a very early period of his life he was removed to a Presbyterian college, withdrawn for many years from the services of his own communion, and evidently estranged in a measure from his "first love," though it was never entirely discarded or forgotten. While acting as a tutor at Princeton, he performed in his turn the prescribed services in the chapel, according to the Presbyterian mode; but he was always apprehensive of the dangerous influence of his residence at that institution on his attachment to the Church, and with a view, perhaps, of fortifying himself in her principles, he often entered into discussions on these points with Dr. Smith and Mr. Kollock, in which he was aided and sustained by some of his Episcopal friends. Perhaps this very circumstance of contending with the president, who was so greatly his superior in age and attainments, may have led him to a stricter examination of the subject than he would have otherwise made, with a view to a more able and successful defence. But his warm, decided, and unchangeable attachment to the Church in her peculiar and distinctive character, must, no doubt, be chiefly attributed to the course of his reading in the further progress of his ecclesiastical studies.

In promoting her welfare, the most humble efforts were exalted in his sight by the dignity and importance of the object. Much that he has done in this

way was never publicly known. The hope of doing good was his only motive, and the advantage of it to others his only reward. With this view he revised, with great care, the excellent treatise of Stevens on the Nature and Constitution of the Christian Church, and republished it in 1803. Instead of retaining its original form of a general dissertation, he altered it into one which would adapt it more especially to the young, by prefixing questions to the several parts, amplified the topics which had been treated with too much brevity, supplied new matter where it appeared to be defective, and so enlarged and improved it, as to give it an air of originality and freshness, and greatly to enhance the value of the work. This, however, is only learned from the manuscript before me, for it was published without any allusion to himself, or the pains which he had bestowed upon it.

In the spring of 1804 he published his Companion for the Altar, a work which, though humble in its pretensions, was raised to an unexpected degree of importance by the notice which it attracted among the Clergy of other denominations, and by the obloquy which it brought upon him for the fearless expression of his sentiments. It was written with the purest and holiest intentions, and with an especial view to the spiritual advantage of the members of our own communion. After having explained the nature of the Lord's supper, and directed the meditations of the reader to every point, both in faith and practice, which is connected with a due preparation for this sacred ordinance, he then states from whose hands alone it could

properly be received. He considers it essential to the efficacy of the sacrament, that it should be administered by those who are invested with lawful authority to administer it, and that this authority is only derived, by an outward commission, from the Bishops of the Church. For this opinion, which appears to have been regarded as a novelty, though as old as Christianity, and which, though rejected by some, is still the prevailing sentiment of the Christian world, the author was attacked in the public press, charged with bigotry, intolerance, and pride, and reviled with the utmost bitterness and scorn. He repelled these attacks in a better spirit, and was also vindicated by others, with no less dignity and calmness, than ability and force. The whole question was set in its true light by a layman of distinguished talents, who had examined the matter with the greatest care. "Let it be recollected," he remarks, "that the Companion for the Altar, and the Companion for the Festivals and Fasts, (for these censures are equally applied to both,) are intended solely for the members of the Episcopal Church. They are not addressed to the public at large; and but for the severe remarks which have been made upon them, it is probable they would have found their way into the hands of very few persons of other denominations. Besides, they are works which are very common in our Church, being designed as an illustration of her institutions and services. Into these treatises, indeed, is incorporated a summary view of the priesthood of the Christian Church, stating its powers and tracing them to the source from which they are

derived. In illustrating the Festivals and Fasts, what could be more proper than to show the foundation of the authority that instituted them? In a work designed as preparatory to the most solemn ordinance of our religion, what more correct or more natural than to show the divine right of the priesthood, at whose hands it is received by the communicant? And if it be particularly objected, that the question of ecclesiastical authority is thrown into a meditation, let it be remembered, that in the shape of a note or appendix it would probably have received but little attention; and that it is a subject of great moment, involving nothing less than the due performance of the highest acts of worship known to the Christian dispensation. Bread and wine have no intrinsic efficacy to convey the graces of the Spirit. We see in them the appointment of God, and it is from this they derive all their value. In the holy supper it is necessary to adhere to the system which God has established. Man has as much right to change the sacrament as to change the priesthood by whom it is to be administered. Both are of divine appointment, and any reasoning which should prove human authority to be competent to the alteration of the one, will prove it to be no less competent to the alteration of the other. These opinions are most sincerely entertained by our Church, and to refuse her the right of maintaining them, is to refuse her the common privileges of religious toleration. Can this in justice be made a ground of complaint while we are permitted to exist? The right cannot be called in question; and the decent exercise of an admitted

right, ought not to draw upon us a vindictive attack.

"The discussions contained in the works under examination are conducted in an unexceptionable style. There is nothing of abuse, of sneer, or of invective. It is not the *manner*, but the *matter* of these treatises, that has given offence. And has the time arrived, when we are to be violently assailed for claiming and exercising the right of judgment on a subject the most interesting that can possibly engage the attention of the human mind? I trust not. We believe that Episcopacy is an apostolic institution—that it is the appointed mode of conveying the sacerdotal power—that this mode, being established only by God, can be changed only by God—and that all authority ceases the moment a departure takes place from the system ordained for its transmission. We consider Bishops as the successors of the Apostles, and as possessing alone that power of ordination by which the ecclesiastical office is continued and preserved. These doctrines we maintain, and no reasonable man can consider such conduct as giving just cause of offence. How do Presbyterians themselves act in this matter? Are they not in the continual practice of illustrating and enforcing their distinguishing tenets? But you unchurch us. How do they act in regard to others? They believe the priesthood, and the ordinances of baptism and the holy supper, to be essential parts of the Christian dispensation—they consider baptism as the only mode of initiation into the Church of Christ, and as generally necessary to salvation. But do you presume to unchurch

us? say the Quakers. Will the Presbyterian, then, give up the right of thinking for himself on the important subjects of the priesthood and the ordinances of the Gospel, or of decently supporting the opinions which he conscientiously entertains? Can he do so without debasing that rational faculty which God has given him, and neglecting the important duty of instructing his people in what he deems to be a most interesting branch of religious truth?

"Let us follow the Presbyterians one step further, and see how they treat that Church, of whose want of charity in persisting to think for herself they so loudly complain.

"Take, for an example, the language of this very writer:*—

"'The Classical or Presbyterial form of Church Government is the true and only one which Christ has prescribed in his word. The custom of having diocesan Bishops is corrupt and injurious.' The very men who thus reproach the Episcopal Church for denying the validity of Presbyterial ordination, hesitate not in representing her system of government as corrupt, as unscriptural, as anti-christian! This is one of the rarest specimens of contradiction that the annals of human inconsistency have ever exhibited."†

To this temperate and able defence of Mr. Hobart, it may also be added, that the opinions which he advanced in regard to the necessity of a lawful

* The Rev. Dr. Lynn, who was one of the assailants of Mr. Hobart.

† Essays on Episcopacy, pages 31, 32, 33, 34.

commission for the due administration of the sacraments, is in exact correspondence with that which is set forth in the Confession of Faith.* "There be only two sacraments ordained by Christ our Lord in the Gospel, that is to say, Baptism and the Supper of our Lord; neither of which may be dispensed by any but by a minister of the word lawfully ordained." The principle is the same in both cases; the only difference is as to the source from which ministerial authority flows; Episcopalians considering it as derived by an external commission from the order of Bishops, and Presbyterians believing that it is conveyed by a similar commission through the order of Presbyters.

The Companion for the Altar, which was made the subject of such severe and unmerited censure, has, however, accomplished, in an eminent degree, the excellent purpose for which it was designed. It has, in a great measure, superseded every other work of the kind in this section of the Church, and there is good reason to believe that it will long continue to sustain the popularity which it has already acquired. Thousands and thousands have found it a help to their meditations, and a guide to their devotions; and have risen from a perusal of it with a kindling of soul, and an elevation of sentiment, which have prepared them to receive the supper of the Lord with the greatest advantage, comfort, and delight. It has associated the author, who was so beloved and respected by them on other accounts, with their holiest feelings; and many, no doubt,

* Presbyterian Confession of Faith, p. 131.

who are now united with him among "the spirits of just men made perfect," look back upon this humble work as one of the means by which they were brought into a closer communion with their God and Saviour.

It is not, however, intended to raise this unpretending performance beyond the rank to which it is entitled. As a correct explanation of the holy sacrament, as a devout effusion of the heart, and as an aid to meditation and prayer, it is certainly deserving of high commendation; but if it be regarded merely in a literary view, and examined with the severity which is commonly applied to other works, it might undoubtedly be shown, that it abounds in violations of correctness and taste. It was written in great haste,* amidst the pressure of parochial engagements, and with all the exuberance of youthful feeling. The style is, therefore, too loose and diffusive—the thoughts are drawn out to an undue length—and the passionate expressions of devotion lose much of their force and effect by frequent repetition. There is not only a want of condensation in the matter, but also of simplicity in the language; so that, while it is not as fit as it might be for the illiterate, it is also apt to offend the taste of the fastidious and refined. Yet the great mass of readers who take it up for the sole purpose of improving the heart, and not of exercising the critical acumen of the mind, and whose feelings are in unison with the spirit in which it was penned, will always regard it as a precious book; and as

* In about four weeks.

often as they go to the altar, will make it their guide, companion, and familiar friend.

There need not be a stronger proof of its excellence than the encomiums which it received from the pious and learned editor of the Christian Observer, in a letter which he wrote to Bishop Hobart more than twenty years after its first publication.

"*St. John's, Woodroad, Aug.* 20, 1825.

"RIGHT REV. AND DEAR SIR,

"I feel greatly obliged and gratified by your very kind letter, and am most anxious for my handsome present from Mr. Hatchard's, which I am sure I shall value highly.* The work certainly needed some addition to its devotional qualities; and in this respect, the frequent perusal of your Companion to the blessed Eucharist convinces me it will have gained much of unction from the required revision. Schools of divinity will and must differ; and it is in vain to deny, that even devotion will take a strong tinge from doctrine; so that I am satisfied the purest liturgical compositions of the evangelical and orthodox, so called, (would they were not so called!) will not thoroughly please the other, but each may gain from each; and it will be well, if all may learn from *your* devotional compositions, that deep humility, that profound reverence towards God, that deep repentance, that implicit faith in the sacrifice of the Saviour for pardon and justification, and those earnest resolutions and endeavours

* Some devotional work, it is presumed, which the Bishop intended to revise and improve.

after a devout and holy life, which they breathe in every page. On some other points connected chiefly with the discipline of Christ's Church and the holy sacraments, there will be differences of opinion, (even among sincere, though you will say, *ill informed* Churchmen,) which ought not to separate good men on any side * * *.

"Your very faithful and obliged

"Friend and servant,

"S. C. WILKES."

About this period, also, Mr. Hobart republished the work of the pious Nelson on the Festivals and Fasts of the Church, which, from its great popularity in England, had already run through twenty-eight editions. The additions which he made to it on the important points of the evidences of Christianity and the constitution of the Church, were so material as to impress on it a new character, and to give it the air of originality which it has since assumed. I cannot forbear, in this place, from making some remarks on a peculiarity in the conduct of this faithful and devoted servant of the Lord, which showed itself upon his very entrance into the ministry, and which continued to be more and more strongly marked till it was finally closed. Utility seemed to be the sole end of his labours—mere literary fame was regarded as nothing. With a mind of a highly original cast—with a thorough education, which might have enabled him to accomplish even great undertakings—with a soaring ambition which raised him, in many respects, to an undisputed pre-eminence above his brethren—he still never

found any work too humble for him, in which there was a prospect of doing good. Whatever was in any way connected with the spiritual edification of others, however little it might contribute to his personal reputation, seemed to be of sufficient importance, in his eyes, to make it worthy of his labour and care. With this view the Companion for the Altar and the Companion to the Book of Common Prayer were written. With the same view the Companion for the Festivals and Fasts, the Clergyman's Companion, the Christian's Manual, and the Commentary of Mant and D'Oyly, were republished. He even took pains to adapt the simple Catechism of the Church to the tender minds of those who were too young to give the answers which are therein required, and enlarged it for those who were more advanced, with a comprehensiveness and skill which made it almost as profitable an exercise to the teacher as the learner. If the time which was spent in making material alterations in some of these works, and laborious additions to others, had been employed in systematic study, and in the execution of any one of the original plans which were floating in his mind, he would not only have had the reputation of an eloquent preacher, an acute polemic, and a sound theologian, but also of a finished scholar and profoundly learned divine.

About this time Mr. Hobart received an invitation to the rectorship of St. Paul's Church, Philadelphia, where, many years before, the congregation were desirous that he should accept the appointment of an Assistant Minister. The proposition, however, for the reasons which he states in the accompanying letter, was respectfully declined:—

"*New-York, Feb.* 10, 1804.

"*Levi Hollingsworth, Esq.*

"SIR,

"I received your letter of the 1st instant, and have since given it that consideration which its importance demands.

"My situation in New-York is an eligible one. It affords every opportunity for the exercise of whatever means of usefulness I may possess; and the property of the Church is amply sufficient for the independent support of the clergy. Various considerations of expediency and duty, therefore, oppose, at present, what would otherwise be very gratifying to me—a residence in the place of my nativity, and among my nearest friends.

"I sincerely regret the visitation of Providence, which has deprived the congregation of St. Paul's of the services of its late worthy Rector; and I beg you to believe, that I properly appreciate the mark of confidence which yourself and others of the vestry are disposed to bestow on me.

"With sincere respect,

"I am, Sir,

"Your obedient servant,

"J. H. HOBART."

The following note is a proof of that practical good sense and accurate knowledge of the workings of the human mind, for which the writer was always distinguished. It is in relation to a lady, who, on a visit to Italy, was so much affected by the kind and soothing attentions which her husband received during his last illness, and which were

continued to herself after his death, that she was led to entertain a most favourable impression of the religious sentiments of the persons by whom they were rendered. She was of an ardent and enthusiastic temper, and the disposition to a change of her faith was attributed rather to the influence of her imagination and feelings, than to a sober conviction of her mind upon a cool and deliberate investigation of the subject.

"*New-York, July* 6, 1804.

"*Mrs. H*——.

"MADAM,

"From the interest which, in your conversation with me, you appeared to take on the subject of Mrs. S——'s supposed change of religion, I think it will give you pleasure to hear, that whatever may be her sentiments in regard to the Roman Catholic Church, she has never wished those sentiments to be known, nor has she ever made any *public* avowal on the subject. I also know, that, since her return to America, she has never seen Mr. O'B——, nor any other Catholic clergyman; nor has she, directly or indirectly, taken any step that would finally connect her with the Roman Catholic Church. I am fully satisfied that she will make no decisive determination in this business without that sincere and thorough examination which she is strongly impressed it is her duty to make. I am persuaded you will join with me in thinking, that, should the reports on this subject extend beyond the circle of her intimate friends, the effect upon her feelings may possibly be unfavourable; and my own opinion

is, that the less at present that she hears, directly or indirectly, from any person on the subject, the greater the probability is, that she will not be hurried into a premature and erroneous decision. Your having introduced this subject to me in conversation, with strong marks of interest and concern, has led me to believe that the communication of these facts will give you pleasure."

Mr. Hobart took unwearied pains to prevent this measure, and drew up, as it appears, a summary of the arguments which should fortify her in her own faith, and guard her against the errors of the Church of Rome. This was intended only for her private examination, without any view of provoking a public controversy. The former was his duty, as a faithful shepherd of the flock of Christ; the latter was not called for by the occasion. An attempt, however, was made to draw him into a controversy, which was thus declined:—

"Mr H—— states to Mr. F—— the following decisive objections to the manuscript given by him to Mrs. S—— being sent to Bishop C——. Mr. H—— has no wish to commence any controversy with Bishop C——, with whom, in this business, he has certainly nothing to do. The sending of the manuscript would most probably lead to a controversy, to which Mrs. S—— also is in the highest degree averse. She rests her present determination on the simple fact, that the Church of England and the Protestant Episcopal Church in America possess the orders of the ministry instituted by Christ and his apostles, viz. Bishops, Priests, and Deacons, deriving their authority by regular suc-

cession from Christ and his apostles. The Bishops of the Church of England, at the reformation, were, in fact, Bishops of the Church of Rome, and conveyed their authority to others down to the present time. The lists of these Bishops, with the times, the places, and the Bishops by whom they were consecrated, have been recorded. They have been printed from these authentic records, and are in my possession. If Bishop C——, at your instance, chooses to contest the validity of the ordinations of the clergy of the Church of England, the way is open for him to do so; but Mr. H—— would conceive it indelicate and improper for him to take any step that would have the appearance of inviting Bishop C—— to any controversy on the subject. Mrs. S—— has heard the Church of Rome ably, fully, and ingeniously advocated. It is, indeed, in the highest degree improbable that the friends of that Church at Leghorn would permit her to come to this country without the most full and the best defence of that Church which could be given. She has heard it advocated under circumstances calculated most powerfully to interest her feelings at the expense of her judgment. She has now made up her mind, and Mr. H—— believes, that in doing homage to what she believes the truth, she acts in opposition to feelings of gratitude and affection, which in no mind can operate more powerfully than in her's. Mr. H—— cannot, in conscience, consent to be in any way accessary to any measure that would, in his opinion, throw her into a state o perplexity and agitation, from which, certainly, after what she has suffered, she has every claim to

be at rest. Mr. H—— trusts to Mr. F——'s politeness to excuse this note, dictated by the simple desire to state the objections to the measure which Mr. F—— solicited."*

My personal acquaintance with Mr. Hobart commenced in the winter of 1805, when I was in my eighteenth year; and as the circumstances which led to it were somewhat peculiar, I trust that a slight notice of them may not be altogether uninteresting to others. My own mind always reverts to this period with delight; not only from the kindness and regard with which I was favoured in the very beginning of our intimacy, but from the important influence of Mr. Hobart's friendship on the whole course of my life. I was at that time most anxiously engaged in examining the great truths of religion; endeavouring to settle and fortify myself in the principles which, from childhood, I had been taught to venerate, and to carry them out in practice. In this state of my mind, every thing on these important subjects that I could procure from public libraries, or private friends, was read with eagerness; but having no judicious guide to direct me, I found that much of my time was lost in this desultory course, and that very often, instead of being enlightened, I was embarrassed and perplexed. The high reputation of Mr. Hobart, even at that early period, had rendered him an object of general admiration; but his fervent and impassioned eloquence, his tender and touching appeals, made a powerful impression

* The efforts of Mr. Hobart, however, were finally unavailing; her feelings overpowered her resolutions and judgment, and she afterwards left our Communion for the Church of Rome.

on the hearts of the young. The deep interest, therefore, which he showed for the spiritual wants of his flock in general, persuaded me that he would not be indifferent to mine; and this persuasion was strengthened by the favourable accounts which I had heard of his personal character, and the warmth and kindness of his heart. I had been drawn into the Church by a train of circumstances which it would be foreign from my present purpose to explain. I was, as it were, a solitary and unknown worshipper in that parish in which it has now been so long my happiness to stand in a most interesting and endearing relation to thousands. In this state of perplexity then, on questions of the deepest import to my peace, I wrote a letter to him, stating my difficulties in regard to a proper course of theological reading, and begging the favour of his direction and advice. It was answered immediately with his characteristic promptitude, and is now introduced, both as a memorial of his kindness and a most valuable guide to the inquiries of others.

"*New-York, Feb.* 14, 1805.

"SIR,

"I certainly cannot be indifferent to the request of a young man, who, in this degenerate day, when most young men are occupied with corrupting pleasures, and satisfied with superficial acquirements, devotes his time to *solid reading*, and appears sensible of the value of that knowledge which is able to make him wise unto eternal life. I conclude your wish is to read some books on theology, both as a scholar and a Christian, to study the

elements of theology as a science, and to apply that science to its proper and only valuable end—the improvement and regulation of the heart and life. Under this impression, I shall mingle, in the following list, some books of a *practical* nature with others that respect more properly the theory of religion.

"'The Scholar Armed,' a work which contains several valuable tracts on the evidences of Christianity, on the constitution of the Christian Church, and on some of the most important of its doctrines, and which, if carefully studied, will store the mind with the most sound and valuable information on the most important topics of divinity; Paley's Evidences; Butler's Analogy, Campbell on Miracles; Leland's View of Deistical Writers; Porteus' (Bishop of London) Summary of the Evidences of the Christian Revelation; Bishop Newton on the Prophecies; Gray's Key to the Old Testament; Percy's Key to the New Testament; Collyer's Sacred Interpreter; Prideaux's Connexions; Bishop Lowth on Hebrew Poetry—a learned and elegant work; Jones on the Figurative Language of Scripture—all the works of this writer, (the Rev. William Jones, of Nayland,) published in twelve volumes, are eminently good; Stackhouse's Body of Divinity; Stackhouse's History of the Bible; Daubeny's Guide to the Church, and Appendix; Wilberforce on Christianity; Archbishop Secker's Works; Barrow's Sermons—an old, but a most glowing, eloquent, and pious writer; Bishop Horne's Sermons; Bishop Horne's Commentary on the Psalms—Bishop Horne is an elegant and pious writer; Porteus'

Lectures on the Gospel of St. Matthew; Porteus' Sermons; Massillon's Sermons; Bishop Seabury's Sermons—excellent; Bishop Wilson's Sermons; Gisborne's Sermons—which are excellent; Sherlock on Death, Judgment, Providence, and a Future State; Bishop Wilson's Sacra Privata.

"As I presume you are either of the Episcopal denomination, or are not averse to becoming acquainted with its peculiar characteristics, I will add one or two works on this subject.

"Reeves, or Shepherd, or Wheatley, on the Common Prayer; Stanhope on the Epistles and Gospels; Companion for the Feasts and Fasts of the Church; the Orthodox Churchman's Magazine, (published in England.)

"The above books (several of them at least) will be found at Mr. Peter A. Mesier's, bookseller, Pearl-street, opposite to the Old-Slip, and at Messrs. Swords's, booksellers, Pearl-street. Those of the above list which they have not now, they expect in the spring.

"I should be happy in an acquaintance with a young man of the character and dispositions of which, from your letter, I should suppose you to be.

"Your obedient servant,

"J. H. H."

It may easily be imagined with what gratitude this ready and courteous answer to my request was received, and with what eagerness and pleasure I availed myself of the privilege which he freely offered.

Shortly after the commencement of my acquaint-

ance with him, he made some inquiries in regard to the education which I had received. I informed him that it had been sufficiently good for the calling in life to which I was destined; and that, in addition to what was strictly required to fit me for business, I had also enjoyed the advantage of some partial instruction at a Latin school. The eagerness with which he listened to the latter circumstance, and the advice which he gave to me in consequence of it, seem like the things of yesterday. He urged me at once to resume my classical studies, which had been laid aside, to improve the intervals of leisure in my daily occupations, and to prepare myself for any unexpected turn which, in this changeful world, might give a different direction to my pursuits and hopes. A new scene opened upon my view—it was a decisive point in my life—and the whole course of it was, as it were, instantaneously changed. That very night I acted upon his advice. I continued my preparation, under every disadvantage, for that favourable turn, of which, at the time, I had no reasonable expectation, but which, very soon after, actually occurred. He encouraged me by his kindness, guided me by his paternal counsel, employed his influence in procuring for me an easy admission into College, superintended my theological studies, continued his friendly offices upon my entrance into the ministry, till, at length, it was my privilege to be associated with him at the same altar, connected by domestic ties, and honoured with a confidence and affection which were never more fully and gratefully returned.

The recollections of him at a period of his life

which was so interesting to myself, are so fresh and vivid, that I cannot forbear from representing him in the soft and pleasing lights in which he then appeared. In after years, when the labours and cares of his high and responsible office were constantly increasing, and vexations of various kinds rose up to disturb his peace and thwart his usefulness, and each wearisome day was closed, as I have often heard him remark, with some anxious thought for the morrow; there were very frequently observed in him an abstraction of mind, an abruptness of manner, a hastiness of expression, and a sudden transition from one subject to another, which broke in upon his own social enjoyments, and lessened the degree of that pleasure which he was wont to impart in his intercourse with his friends. But *then* the frankness which never forsook him, notwithstanding it was so often most ungenerously abused, was shown without restraint—his warm heart poured out its feelings in all their fulness—his buoyant spirits were never depressed. In his family he was affectionate to a degree of almost feminine tenderness, playful as his children, and fond even of the domestic animals with which he was always surrounded. His guests felt no restraint in his company, nor was he at all restrained by theirs, but just suffered his character to appear in its natural light, and gave utterance to his thoughts and feelings as they rose up in his mind, according to the varying mood of the moment. Notwithstanding he was never idle, he always seemed to have time for his friends, welcoming them with unfeigned cordiality, and letting them go

with reluctance and regret. For many years I was in the habit of spending a portion of almost every Sunday evening at his house, where the conversation generally took a serious and appropriate turn, or was always so rational and innocent as to make me insensible how rapidly the hours flew on. Though often detained too long by the pleasure and advantage of this discourse, he never betrayed the slightest symptoms of weariness and impatience; and I have often since, when exhausted by the labours and excitement of the day, recalled his kind indulgence with mortification and surprise. But his warm and benevolent feelings were never so engagingly shown to the young, as when in a friendly ramble or a ride to his favourite and beautiful retreat in New-Jersey; he entered with a paternal interest into all their views and plans, encouraging them by his praise, and edifying them by his counsel, or else with a flattering confidence laid open to them his own. All the barriers between age and youth, between wisdom and ignorance, were broken down; and where he saw, in the young, ingenuousness, piety, and worth, even though mingled up with imperfections and follies, he seemed to anticipate the fruits of promise, and to commune with them at once as companions and friends. The heart melts at these recollections, and is poured out like water.

The subject of theological education had, from an early period of his ministry, much engrossed his thoughts. The usual preparation for the sacred office, under the private direction and care of a clergyman whose qualifications might not always fit him for the task, and whose ordinary duties,

even under different circumstances, were usually so engrossing as to leave but little time for it, was evidently a very imperfect manner of training up young men for this most weighty and important charge. The growth of our communion, from the rapid increase of our population—the opportunities of extending it, which were lost from the want of clergymen to secure our advantages—the limited education and scanty acquirements of many who were already in orders—and the attention which was given to theological education by several denominations of Christians around us—impressed him strongly with the great and urgent necessity of establishing a seminary on such a large and liberal scale as would be suited to the wants, the interests, and dignity of the Church. The first evidence of his solicitude on this point, was shown in the formation of a society, in 1806, which was to be an humble handmaid to that better system which, even then, had probably been floating through his mind, and which, shortly after, he attempted to bring into form and existence. The objects of this association, which was styled "The Protestant Episcopal Theological Society," were the advancement of its members in theological knowledge, in practical piety, and in all those principles, duties, and dispositions, which would fit them for being orthodox, evangelical, and faithful ministers of the Protestant Episcopal Church. The business of every meeting, which was held weekly, was opened by the presiding clergyman with an office of devotion prepared for the purpose. A sermon, or portion of a sermon, from some approved author, was then read by one

of the members, with a view to improvement in emphasis, accent, and general propriety. Afterwards a portion was read by another, of some treatise on the evidences of Christianity, the constitution of the Christian Church, the doctrines of the Gospel, or of any work which from time to time might be appointed by the presiding clergyman, with the approbation of the Bishop. In regard to this passage, it was expected that every member should be ready to answer any questions that might be proposed to him. The third exercise was the reading, by a different member, of an essay on some religious topic, or a sermon of his own composition; and this was to be delivered *memoriter* at the ensuing meeting, or an extract from some other sermon or essay that might be appointed. It was the duty of the clergyman who presided, after the performance of this exercise, to call upon the members present for their remarks on the pronunciation, emphasis, style, and delivery, and to sum up the whole with his own.

Questions on theological topics were then to be proposed by the members, and the president was to choose one of these, or such other as he might think proper, and appoint four to discuss it at the following meeting. This discussion was to take place in the absence of the clergyman, but no decision to be made on the question; and at a subsequent meeting, the next one who should preside was also to deliver his sentiments concerning it, for the information of the members. This part of the business of the meeting was closed with prayer.

There was also one other general provision, too important and interesting to be passed over without notice.

It was made the duty of the clergymen who presided successively at the meetings of the society, from time to time "to impress on the members the usefulness, the dignity, and the high consolations and rewards of the Christian ministry; to enforce the necessity and duty of acting at all times with that circumspection and propriety which were demanded equally by their Christian obligations, and by the sacred profession which it was their intention to assume; to urge them to acquire and to cherish a practical view of the exalted plan of salvation through Jesus Christ, its conditions, its aids, and rewards, in order that they might be fitted in after life for proclaiming and enforcing them with suitable fidelity and zeal; to explain to them the excellence of that Apostolic and Primitive Church to which they had the happiness to belong; and above all, to impress on them that, as they could hope for salvation only through the merits of their Lord and Redeemer Jesus Christ, they should be frequent and earnest in invoking the grace of God to enlighten and purify their hearts, to strengthen them against the temptations of the world, and to enable them to discharge the public duties of the ministry as well as the private duties of the Christian life."

The constitution, containing the provision for these useful exercises, and for the general regulation and government of the society, was drawn up by Mr. Hobart; and the prescribed forms of devotion which he compiled and composed, were so

beautiful, appropriate, and impressive, that, as they were never joined in without emotion, so I think they cannot be read without admiration.

Having been a member of this society myself for many years, it may be that the sacred recollection of them, now doubly hallowed by their association with my departed friend, invests them with an interest which they may not in reality possess; but still it is thought that the insertion of them may be gratifying to some readers, and at least preserve another memorial of the deep, uniform, and fervent piety of their author.

"Offices of Devotion for the Episcopal Theological Society.

"Office of Devotion at the opening of the business of each meeting.

"The minister to recite some appropriate sentences of Scripture, and then to say—

"Let us approach the throne of the heavenly grace with the confession of our sins.

"The Confession in the Liturgy to be then repeated by the minister and the members of the society, kneeling.

"After which shall follow the collect or the first prayer for Ash-Wednesday, and then the Lord's Prayer.

"Here, all standing up, the minister shall say—

"Praise ye the Lord;

"*Answer.* The Lord's name be praised.

"The minister and the members of the society shall then recite, alternately, the psalm in the Office of Devotion for the morning of Whit-Sunday, in the American edition of the Festivals and Fasts.

"And after the lesson, the prayer following, all devoutly kneeling, the minister first pronouncing—

"Let us pray.

"Almighty God, forasmuch as without thee we are not able to please thee, grant us the aids of thy heavenly grace in the important duties in which we are now to be engaged. Blessed be thy holy name that thou hast inspired these young persons with the resolution to devote themselves to thee in the sacred ministry of thy Church. Aid them, O Lord, in their preparation for this most important and honourable work. Open to their minds the treasures of thy everlasting Gospel. Imprint on their hearts the great truths of salvation through thy Son Jesus Christ. May they, in all their studies, and in all their exercises, be diligent, zealous, and faithful; may they aim at advancing thy glory and the immortal interests of their fellow-men; may their only emulation be, who shall love thee best, who shall serve thee, the greatest and the best of Beings, with the purest zeal; and may they advance in that divine knowledge by which they will finally save their own souls and the souls of those to whom they may hereafter minister, through the merits and mediation of thy Son Jesus Christ. *Amen.*

"Then shall follow the Apostolic Prayer.

"The grace of our Lord Jesus Christ, &c.

"Office of Devotion at the conclusion of the business of each meeting.

"The minister shall first say—

"Let us pray.

"And then, all devoutly kneeling, shall be said the Lord's Prayer.

"Here, all standing up, the minister shall say—

"Praise ye the Lord.

"*Answer.* The Lord's name be praised.

"The minister and the members of the society shall then recite alternately the psalm in the Office of Devotion for the evening of Whit-Sunday, in the American edition of the Festivals and Fasts.

"Then shall follow a short portion of the New Testament as a lesson.

"And after the lesson, the prayer following, all devoutly kneeling, the minister first pronouncing—

"Let us pray.

"Most gracious and merciful God, we render thee most humble and hearty thanks as for all thy mercies, so especially for the inestimable plan of salvation through thy Son Jesus Christ, in whom we have access unto thee, our offended Judge, in whom we receive the spirit of truth and grace to enlighten and purify our nature, and in whom we enjoy a title to an everlasting inheritance of glory beyond the grave. Look graciously, we beseech thee, upon these young persons, who, depending upon thy grace, are humbly desirous to prepare for receiving the glorious ministry of reconciliation, and to become the heralds of mercy and salvation to a fallen world. Strengthen and increase, we beseech thee, the good desires which thy grace has enkindled. Impress on them the exalted dignity, the everlasting importance, and the rich rewards of the Christian ministry, that no prospect of worldly advantage, no enticements of sensual pleasure, may seduce them from the service of thee. *Amen.*

"Blessed Jesus, the divine Head of the Church

which thou hast purchased with thy blood, behold with thy favour these young members of thy fold. May they ever cherish a deep sense of their own unworthiness and depravity, and a lively view of thy grace and mercy, that they may be fitted, as the ministers of thy everlasting Gospel, for leading the guilty children of men to thee, their all-sufficient and compassionate Saviour. *Amen.*

" Holy Spirit, Almighty Sanctifier of the faithful, enrich these persons with thy heavenly graces. Inspire them with deep humility and distrust of themselves, with ardent piety and love to God, with humble and holy confidence in their Saviour. Teach them constantly to invoke thy enlightening and sanctifying power, and in thy strength to war against all the temptations of the world. May they regard all its highest pleasures with holy indifference, and press forward for the prize of their high calling in Christ Jesus. Sanctify them by thy truth, that they may be preserved from the evil that is in the world. *Amen.*

" Holy, blessed, and glorious Trinity, unto thee we commend them. Fit them for the holy office of displaying the manifestation of thy glory and mercy to the world; and when they have been the successful instruments of turning many to righteousness, and of advancing the Redeemer's kingdom, may they receive a crown of glory that fadeth not away, and be admitted to the participation of thy ineffable felicity, Father, Son, and Holy Ghost, for ever and ever. *Amen.*

" Unto God's gracious mercy and protection we commend you. The Lord bless you and keep you.

The Lord make his face to shine upon you, and be gracious unto you. The Lord lift up his countenance upon you, and give you peace both now and evermore. *Amen.*"

This society was merely an humble effort to improve the imperfect system of theological education, and was certainly an important aid to the private instruction of clergymen, which was still continued. Many look back with gratitude to the helps and advantages which it afforded to them; and some, perhaps, may number these among the means by which they have been raised in the Church to usefulness, respectability, and honour.

About two years after the establishment of this society, Mr. Hobart purchased a farm near Springfield, in New-Jersey, which is beautifully situated on a commanding eminence, overlooking a wide extent of country, with the intention and hope of being one day able to found there an Episcopal College, in connexion with a Theological Seminary. But the slumbering zeal of Churchmen was not yet awakened. He never ceased, however, to call public attention to this subject, till, by his conversation, his writings, his influence in procuring benefactions from some during their lives, and prevailing on others to leave a lasting memorial of themselves, when all things else might be forgotten, the great and noble work of a foundation for theological learning was auspiciously begun, and, as we trust, will at length be gloriously accomplished.

In the summer of 1807, Mr. Hobart published his Apology for Apostolic Order. This work was occasioned by the strictures and denunciations of the

Christian's Magazine, and addressed to its editor, the Rev. Dr. Mason. The reputation of this gentleman as an accomplished scholar, an eloquent preacher, and learned divine, had been long established in this country, and widely spread abroad. With a vigorous mind, a forcible style, and the full confidence of genius, he delighted, on all occasions, in bold and striking expressions; and when contending on theological points, he was apt to infuse into them a strong portion of bitterness and contempt. Rooted in his attachment to his peculiar principles, he was thought by many to have too little respect for the right of judgment in others, and to give to the defence of what he deemed the truth, too deep a tinge of prejudice and passion.

It was, therefore, an act of boldness, and almost of temerity, in Mr. Hobart, who was then so much less known, and but little skilled in controversy, to encounter the champion of the Presbyterian cause; but confiding in the goodness of his own, more than in his ability to defend it, he entered fearlessly upon the contest, and retired from it with credit to himself and advantage to the Church.

After noticing the general tone of the Christian's Magazine in regard to all who differ from the editor in their religious views, he asserts, " that it does not present a decided, yet decent defence of divine truth, and exposure of error, but an unrelenting system of intemperate denunciation;" and he makes out the point so clearly, that it must be acknowledged by every impartial reader. He fully justifies the assertion, " that throughout its pages there is an entire want of that delicacy of feeling, that

modest recollection of human infirmity, that tender regard for the character of others, which are strictly compatible with the sternest devotion to the cause of truth." This is more especially the case in respect to the review of the Collection of Essays on Episcopacy, and to the remarks on its advocates and defenders. Instead of a calm and dispassionate inquiry into the abstract truth or falsehood of their opinions, they are tortured into extreme consequences, which are not more odious than they are uncharitable and unjust. He then shows, that in defending their peculiar principles, they have only availed themselves of a common right, which it is the duty and the practice of all Christians to exercise; that no greater stress is laid upon external order in the Episcopal Church, than in the Presbyterian; and that all the censure which may be heaped upon the former for exclusive pretensions, is equally applicable to the latter in reference to other denominations. These points are treated with great dexterity and skill, and yet with perfect fairness and candour. In the remainder of the work, the general subject of Episcopacy is ably discussed; the concessions of the Continental reformers and later divines in favour of it are adduced, and the popular objections against it refuted.

From the circumstance of Mr. Hobart having followed the reviewer's train of remarks, the Apology is necessarily of a desultory character, and therefore less useful than if it were an orderly and well-digested work. It was long his wish and desire to divest it, as far as practicable, of its controversial form, in order to give it a general and permanent

interest; but in the constant succession of his labours and cares, this good intention was never accomplished. Had it passed through his hands when his style had acquired more precision and force, and been pruned of the redundancies with which it abounds—had the sallies of imagination and feeling which sprung out of temporary excitement been suppressed, and the whole chastened with the sober judgment and better taste of his riper years, it would have been worthy, not only of a much higher degree of admiration than it has already received both at home and abroad, but would have probably ranked among the best works on evangelical truth and apostolic order.

From Dr. Hobart to Archdeacon Daubeny.

"*New-York, Dec.* 11, 1807.

"*Archdeacon Daubeny.*

"REV. SIR,

"About two years ago I took the liberty to transmit to you two productions of mine, to which I was emboldened to solicit your attention; as they afforded an evidence that I was anxious, according to my humble talents, to diffuse, in my own country, those principles of primitive truth and apostolic order, for the extension of which, in Britain, you have so honourably and successfully laboured. Will you pardon the further liberty which I take of troubling you with some copies of a work in defence of my former productions against the attacks of a bitter opponent of Episcopacy in this city? One copy you will do me the favour to keep for yourself, and the others, should you think them

worthy of so much attention, to bestow on such of your friends as you may think proper.

"We have reason to believe that the Dissenters in England are active in the circulation of works written in this country against Episcopacy; and we have observed a notice in some late London periodical publications, that one of these works will be republished in that city. The principal motive, therefore, which leads me to trouble you with the books which accompany this letter, is to satisfy one so much interested as you must be in the welfare of the Apostolic Church throughout the world, that that branch of it which subsists in this country does not want sons determined to defend her to the best of their abilities. Should you honour my book with a perusal, you will find that the liberal use which, in my former productions, I made of your writings, induced an attack upon you, which I have endeavoured to repel.

"To you, indeed, the cause of apostolic order is greatly indebted, and you merit the veneration and gratitude of all its friends. That Providence may preserve you for long and increasing usefulness in the Church of which you are so distinguished an ornament, permit me to say, Rev. Sir, is the sincere prayer of

"Your very respectful
"And obedient servant,
"J. H. HOBART."

To this letter the Archdeacon sent a full and gratifying reply in the following spring.

"*Bath, March* 8, 1808.

"REV. SIR,

"I have received, and read with great satisfaction and interest, the contents of the two packets you have done me the honour to transmit to me from New-York; for the favour of which you would certainly have received a much earlier acknowledgment, had my bookseller in London properly discharged the commission with which he was intrusted by me two years since. Indeed, he is a man whose head seems to be taken up with such a multiplicity of business, that I cannot, at this time, be perfectly satisfied whether my commission has been executed or not; but if it has, it is evident from your last letter, that it has been executed in vain, as what was intended for my respectable correspondents in New-York, has not come to hand. It is only left for me, therefore, to hope that the present conveyance, through Captain Rossiter, may prove more successful, that at length I may not appear to be inattentive to your valuable communication.

"Believe me, Sir, I have read with particular satisfaction, and not without profit, your Apology for Apostolic Order, and am only sorry to think, that the prevailing dissensions among those who ought to be joined together in the same mind and in the same judgment, render such an Apology necessary. At the same time, I have pleasure in saying that the cause you have undertaken has not suffered in your hands: indeed, I consider myself indebted to you for a still more confirmed judgment (if that were possible) on the subject of apostolic

order, than I actually possessed before the reading of your pages. At the same time, it is to be deeply lamented that a subject upon which good men have differed, and will continue to differ in opinion, till such time as the great Head of the Church shall have subdued all her enemies, cannot be fairly entered upon with a view to the just appreciation of its merits, without such a mixture of uncharitable censure as cannot fail to disgrace the party who has recourse to it. On this head, however, it is a satisfaction to think that the advocates for Episcopacy have little to answer for. God grant that they may ever bear in mind of what spirit they ought to be.

"At the same time, it has always been a matter of some surprise to me, that the opponents of Episcopacy—those I mean, who have manifested abilities when handling other subjects—should have proved themselves to be so deficient when engaged on this, as apparently not to know, or at least not to consider, that sneering and invective constitute no part of *sound argument;* and that nothing can so demonstrate the weakness of the cause undertaken, as the use of such weapons in its defence. Certain it is, that Dr. Campbell lessened his established reputation by his Lectures on Ecclesiastical History; whilst, from the manner in which he committed himself in the subject of Episcopacy, nothing is more clear to my mind, than that the Doctor felt the weakness of the ground which, as a Professor of the Scotch Kirk, he considered himself obliged to take. For the subject in dispute, between Episcopacy and Presbytery, does not turn upon

opinion, but upon *fact;* and fact is to be determined by its proper evidence.

"On the supposition, then, that Dr. Campbell was qualified for reading lectures on ecclesiastical history, (and I venture to say the same for your American opponents, admitting that they stand in *that predicament*,) he must have known that the evidence of ecclesiastical history, both ancient and modern, was most decidedly against the point which he so much laboured to establish.

"In such case, we are sorry to say, it is the *cause*, not the *truth*, for which such writers contend.

"I have a pleasure in sending you five of my volumes, accompanied with some occasional publications of *minor* consequence, which, however, may serve to employ a vacant hour. Should you be already furnished with them, you will make them acceptable to some friend, who may deem them worthy his attention; at all events, they are at your service, and *in any way* at your disposal; happy on my part, if I can be made in any degree instrumental in promoting, directly or indirectly, the great cause which we equally have at heart. The 'Vindiciæ Eccles. Anglican,' perhaps you may not have seen. The publication was occasioned by an illiberal attack on the clergy by one of our own body; a person who distinguishes himself and those who think with him, by the *exclusive* title of *evangelical* ministers. The object of Mr. Overton's publication seems to be, that of bringing back the Church of England to the days of Calvinistic puritanism. But there are not, and I trust never will be, wanting among us, ministers of the Church

qualified to draw the line of just discrimination between the genuine doctrines of our reformers, and that early corruption of them, which, in process of time, proved so ruinous both to Church and State in this country, at a most unhappy period of her history.

"The life of Dr. Johnson is a most interesting publication. In the late Mr. Boucher the Church lost a dutiful and affectionate son, and I a most esteemed friend. I lament, on both our accounts, that he was so soon removed from among us. Believe me, Rev. Sir, with best wishes for the further success of your valuable labours in the cause of the Church,

"With much regard,

"Your sincere and affectionate

"Brother in Christ,

"CHARLES DAUBENY."

The Apology for Apostolic Order was also noticed in terms of high commendation by the Rev. Charles Crane, of Stockton Priory, near Southam, Warwickshire, in a letter to William Poyntell, Esq. of Philadelphia.

"*22d August*, 1809.

"I am a good deal interested in an American tract which I began to read yesterday, upon a subject I little expected to have seen so ably handled on your side the water. It contains some letters from Mr. Hobart to Dr. Mason, upon the subject of Episcopacy. It seems to have been occasioned by the animadversions of Dr. Mason upon some former

pieces of the author, which I have not seen. The tract in question appears to possess uncommon merit; and whoever Mr. Hobart is, he writes like a gentleman, a scholar, and a Christian.

"But the chief reason of my mentioning this tract is, to congratulate you upon the fair progress which literature seems to be making with you, (taking it for granted, that Mr. Hobart was educated in America,) of which the work in question is a most laudable specimen."

Besides the original works which he wrote, his emendations of others, and his numerous compilations, he undertook, in 1808, a periodical publication, entitled the Churchman's Magazine, which was strictly devoted to the maintenance of the same sound principles that had hitherto been the ruling aim of his labours, exhibiting the truth as it is in Jesus, and the Church which he purchased with his blood, in all her integrity, purity, and glory. Though aided in this work by many of his brethren, whose views and feelings were in harmony with his own, yet he contributed largely to it himself, and he continued to conduct it for several years with a good degree of ability and success. In what way he found time, amidst the pressing duties of his parochial charge, to unite with these literary labours many other engagements and cares, was always a matter of admiration and surprise. He was a Trustee of the Society Library, and of Columbia College; a Member of the Standing Committee, and the Committee for the Propagation of the Gospel; Secretary of the Society for Promoting Religion and Learning, of the Bible and Common Prayer Book

Society, of the Convention of the Diocese, and of the General Convention. And in all these bodies he was an active and efficient member, thoroughly versed in their constitutions and laws, interested in their objects and designs, skilled in their business and attentive to it, anxious for their welfare, prompt in his suggestions, fluent and eloquent in debate, sound, judicious, and practical in all his views. In addition to all this, he was an accurate observer of human nature. He penetrated at once into the character of others, saw their weakness and their strength, and knew how to direct and control them both. With an almost intuitive perception, he comprehended at a glance all the bearings of any subject under discussion, seized upon the leading points, and anticipated its results. If there were any time for preparation, he also brought to it the fruits of mature reflection and industrious research. It may easily be imagined, then, how soon he began to acquire an influence in all the institutions with which he was connected, and prepared the way for that ascendency which he finally gained in the counsels of the Church.

I now come to a painful part of my subject, which could not, however, be passed over without a misconstruction of my own views, and some injury, perhaps, to the memory of Dr. Hobart; and a brief notice of which, may not be without its bitter and wholesome uses to those who, on light and trivial grounds, may hereafter be disposed to disturb the peace of the Church. When, after a long series of useful labours, and a constant exhibition of those eminent gifts and qualifications which fitted him

for a station of honour and power, it was perceived that there was a general disposition to elevate him to the Episcopal office, from the exercise of which Bishop Moore had withdrawn on account of his infirmities; the Rev. Mr. Jones, who was one of his associates in Trinity Church, published a pamphlet against him, entitled "The Solemn Appeal," with the design and hope of defeating his election. It was a great shock to public feeling; exciting, in the first instance, universal regret, and a loud burst of indignation against the author. The piece, however, contained such charges as were calculated to gratify the malevolent curiosity of some, to create temporary prejudices in others of a more generous cast, and to produce in a few who had no previous good will towards Dr. Hobart, a groundless and lasting dislike. The Church was therefore thrown into a ferment. Parties were formed in behalf of the assailant and the assailed; and many, doubtless, defended the one or vindicated the other with more warmth and violence than became the Gospel of peace and good will. Another class, who were of a quiet and pacific temper, without a due consideration of the merits of the case, condemned them both. But the overwhelming sense of the community was in favour of the accused. Dr. Hobart, for years, was not aware of the unfriendly feelings of Mr. Jones, nor was he fully apprised of the extent of his injurious opinions, and his deep-rooted hostility, until the appearance of his "Solemn Appeal." The subjects of complaint, which, in some cases, arose out of misapprehension, or which, when fairly understood, were of the most trifling nature, may,

for the most part, be traced to the different temper and character of the parties themselves; they were not of congenial feelings, dispositions, and habits, those elements of harmony and love. It has seldom happened that two persons have been brought into so close a relation to each other, who were more entirely unlike, than Mr. Jones and Dr. Hobart. The first was cold, formal, and stately in his manners; the last, all freedom, cordiality, and warmth. The one was sensitive, suspicious, and reserved; the other communicative, frank, and confiding. The one nurtured resentment—kept a record of hasty sallies of feeling and unguarded sayings, and magnified infirmities into glaring faults; the other never received an offence without seeking at once to have it explained, in order that it might be over and forgotten, and never gave it without making a prompt and ample atonement. It is not surprising, then, that there should have been occasional misunderstandings and differences between them; and these divisions were not easily healed, for the conciliatory spirit of the one was not always met with a corresponding temper in the other, but the manner was so unkind, and the exactions so rigorous, as to leave nothing to the generous impulses of his own nature.

A correct judgment of the case, however, can only be formed by a notice of the charges which were brought against him, and of the way in which they were repelled. Mr. Jones asserted, that prejudices had been excited against him throughout the state, and insinuated that they were created by Dr. Hobart, but brought no proof of the truth of his

conjecture. He stated it as a fact, that the young men who were designed for the ministry, to whom he had given his assistance, advice, and direction in their studies, and the hospitality of his house, had, for the most part, upon their entrance into orders, broken off their intercourse with him; and this defection he evidently supposed was to be traced to the same source, though no attempt was made to show the justness of the suspicion. The third charge related to the publication of a piece in the papers, to correct a misstatement in regard to some circumstances connected with General Hamilton's death, which had been inserted without his concurrence, after a previous consultation with himself and another, and which differed in some degree from a paragraph that had been already prepared and met with their joint approbation. The alteration, however, was not made upon the authority of one alone, but of two out of three. The fourth charge was the refusal of Dr. Hobart to preach on his leisure Sunday for Mr. Jones without a return, when the latter had been requested by the Bishop to supply some vacant churches in the country, on the ground that he himself was always very exact in requiring an equivalent for similar offices. In respect to both these cases, some playful and careless, as well as some irritating expressions, were said to have been used; but though a frank apology was made for them, which should have buried them for ever in oblivion, they were, many years after, published to the world. The next was in regard to a censure of Mr. Jones's conduct as a member of the Standing Committee,

for recommending a person as a candidate for orders, of whose fitness he knew that doubts were entertained by two of the members, who, at the time of his admission, were absent. This also led to some remarks which were deemed offensive, though, from his own statement, not stronger, it would seem, than were justified by the occasion. Another ground of complaint, was an intimation from Dr. Hobart that an interchange of pulpits on his part with two clergymen, one of whom was in the habit of deviating from the regular services of the Church, and both of whom had condemned the proceedings of an ecclesiastical court in the degradation of an unworthy minister, would necessarily lead to an interruption of their friendly intercourse; for he considered that conduct so censurable in both respects, ought to receive no countenance from one of his associates. Mr. Jones regarded this intimation as a species of dictation, to which he was not bound to submit, though this was repeatedly disclaimed; and he then recounted new instances of harshness and unkindness in the frequent conversations which arose out of this subject. The most offensive of all the provocations which he complained of having received, was a remark that was made in regard to an indication of his own violence of temper towards another clergyman, though he acknowledged that he felt indignant, and evidently thought that the feeling was natural and just. Another ground of accusation was, that through the same unfriendly influence towards him, he had been turned out of the Standing Committee of the diocese; and finally, that when the time approached

for the election of an Assistant Bishop, Dr. Hobart declined any conversation, in reference to this subject, with one who had been selected to oppose his advancement, and favoured the measures which his friends had adopted to secure his own.

This is in substance a full and fair statement of all the charges which could be reduced to a specific form. Several of them are mere matters of inference and surmise; others of so trifling a nature, that a lofty mind would have scorned to notice them. Some of the accusations relate to points in which every one has a right to think and act for himself, and the only things of the least degree of seriousness and weight which were alleged against him with any semblance of proof, were a quickness of temper, an unguardedness of speech, and occasional unkindness of manner, which are often observed in the most noble and generous natures, and are found to be the only infirmities, amidst all the other perfections and graces of the Christian character. Besides, the matters complained of were, with one single exception, personal wrongs, where, from self-love, the party who thought himself aggrieved ought to have entertained a great distrust of his own judgment, and not rashly intruded them on the notice of the public; and much more should have been borne in meekness and silence, before he furnished such a subject of scandal to religion, and of grief to the Church. The ambition, intolerance, and tyranny which he ascribed to Dr. Hobart, had there been sufficient grounds for the charge, would have been an effectual barrier to his elevation; for these are qualities too conspicuous and glaring to escape

public observation, and too odious to meet with public favour and reward.

Dr. Hobart completely vindicated himself against all the charges of the "Solemn Appeal." He showed that there was not the slightest ground for the suspicion of Mr. Jones, that he had raised up prejudices against him throughout the diocese. He established this point, not merely by the most solemn denial of it on his own part, but by the full and explicit testimony of others. He proved, by the written declarations of a great number of his most intimate clerical and lay friends, to whom he was in the habit of unbosoming himself without restraint, that, for a long course of years, he had never, even in the freest moments of social converse, uttered a single word to his disadvantage, but had always spoken of him with kindness and respect. And he did not alter his course towards him until he discovered, from various quarters, in a way which left no room for doubt, that his friendly feelings were not reciprocated—that Mr. Jones decried his controversial writings—accused him of ambition and self-gratulation—made the most injurious representations against his character—declared that he had drawn up charges against another clergyman that he was not able to substantiate—and favoured a plan, as there was good reason to believe, for turning him out of the office of Secretary of the Convention. Even then, from his earnest desire to preserve the peace of the Church, it was shown by the statements of friends with whom he was in habits of daily intercourse, that he spoke of these matters with great delicacy and reserve, and acted with remark-

able forbearance and kindness. The intimation of his having employed unworthy means to estrange from Mr. Jones the affections of most of the young men who were designed for the ministry, was disproved by their denial of the fact; and the cause assigned by some of them for the alienation, was the disrespectful, unjust, and calumnious manner in which he was accustomed to speak of his brethren. In the several cases in which it was alleged that Dr. Hobart had acted with discourtesy and unkindness, he gave the most satisfactory explanations of his conduct; and, where he himself had disapproved of his colleague's, he showed that it was not from a censorious temper, nor a spirit of dictation, but to preserve friendship and harmony among themselves, and to vindicate the authority of the Church. And with respect to the numerous accusations of bitterness and asperity in his language, and to the imputations of violence, impetuosity, and passion in his manner, he utterly denied that there had been any breach of civility and decorum, or any warmth but what naturally arose out of the earnestness of debate. Some conversations had been misunderstood, others changed in their character by omissions, all exaggerated and discoloured. And finally, he contrasted his conduct with that of Mr. Jones, showing with how little justice and propriety he could complain, who, at the very time that he was treated with unsuspecting confidence, was secretly attempting to destroy the reputation and influence of his brother, who, on one occasion, in a conversation with a clergyman, intimated "that he was pursuing a system of favouritism and denunciation—enlarged

on what he deemed his imperfections and vices—and produced the impression that he was a hasty, ambitious, and ill-bred man, not worthy of the ministerial character, nor deserving of the confidence of his brethren;" who, on another occasion, observed that "this ambitious young man was aiming at the top of the ladder, and they must pull him down; that if he should be elected to the Episcopate, they whould have such a scene of tyranny exercised in the Church, as had not been seen since the days of Archbishop Laud;" and who, in the "Solemn Appeal," asserted that "his ruling motive of action was the attainment of power, influence, and self-exaltation; that his advancement would be promotive of a system of intolerance and tyranny, and subject the clergy to a state of servile submission."

How were these odious traits of character to be reconciled with the warm, enthusiastic, and general admiration which it had always been his happiness to enjoy? May I not appeal to every one who has read this account of his life, and followed him from childhood to youth, and youth to manhood, whether there be not a strong presumption even against the charges of the minor faults which were attributed to him, in the extent to which they were carried? It has been a source of the highest gratification to me, in every stage of my inquiries, that all which I knew of him myself, has been confirmed by the accounts of others, and furnished new reasons for admiration and love. Purity of heart and life, the kindliest domestic affections, the warmest attachments in youth enduring till death dissevered them, disinterestedness in his views, elevation of senti-

ment, singleness of purpose, fervent piety, devotion to the Church of the living God; all is beautiful, consistent, and harmonious throughout. Friendship was the solace of his life, and no man whom I ever knew so quickly inspired and so fully enjoyed it, amidst the checks and interruptions which it is apt to meet with in this selfish world.

The dark picture, therefore, which was drawn of him in the "Solemn Appeal," was so much at variance with his general character, that it would be an utter violation of probability to suppose it faithful and correct.

Such was the prevailing sentiment at the time when it appeared. Dr. Hobart was elected to the Episcopal office by the suffrages of the great body of the clergy and laity; and none had more reason to deplore the effects of this rash and intemperate publication than its unhappy author, whom it deprived at once of an enviable situation, and irreparably injured in the public esteem.

And here I will take occasion to remark, that I entered upon this subject with unfeigned reluctance, and have reviewed it with the utmost pain and regret; but it was so intimately connected with an important period of Bishop Hobart's life, as to make silence impossible. I have not written under the influence of early prejudice and dislike. In my youth I entertained a respect for Mr. Jones's character, and had a due sense of his kindness. The change in my opinions arose entirely out of his public conduct. But, much as I disapproved of this, it was not without commiseration for its consequences to himself; and God knows, that, if it

could have been avoided, I would neither have followed him beyond the grave, nor revived the sorrows of the living.

But after the settlement of this important question, the Church was still kept for some time in a state of agitation. The restless and discontented made the most violent attacks on her authorities, endeavoured to thwart the exercise of discipline, and seemed to take pleasure in prolonging disturbance and confusion. These measures received a degree of countenance from some persons of weight and consideration, who either had formed, as we conceive, erroneous opinions on the points in dispute, or allowed their commiseration for the case of an individual to prevail over their regard for the general good. Bishop Hobart met these assaults with promptitude and vigour, preserving great coolness of temper under the strongest motives to excitement, and not only vindicating his cause with success, but heightening the reputation which he had already acquired by new proofs of his intellectual power. The various controversies, however, which arose out of this unhappy contention, embarrassed him for a while in the discharge of his Episcopal duties. In the following year he entered upon them with an ardour and zeal which were never afterwards abated by similar discouragements, but uniformly excited and cherished by the countenance, support, and approbation of those who were committed to his charge; and even some of the clergy who were conspicuous in their opposition to him during the controversy with Mr. Jones, as well as several among the laity, not only changed their

unfavourable opinions of him, but were afterwards numbered among his warmest supporters and friends.

In consequence of the turbulent scenes through which he had recently passed, it will be seen, by the following letter, that he felt a more ardent desire than ever for rural retirement and peace.

From Dr. Hobart to the Rev. John M'Vickar.

"*New-York, Nov.* 9, 1811.

"REV. AND DEAR SIR,

"It gives me the greatest pleasure to see you so seriously engaged in the labours of your ministry. I almost envy you your happy retirement; with sufficient calls of duty to admit of your usefulness, and none of those perplexing cares that encroach on the plans of study and the joys of domestic life. A clergyman, usefully situated as you are, surrounded by all his friends, and with all the pleasures of rural life, has many things for which to be thankful. Perhaps hereafter the calls of duty may lead you to more public scenes, and then I think, if you should feel as I do, you will more fully appreciate your present enjoyments.

"I am,

"Very sincerely yours,

"J. H. HOBART.',

From Dr. Kollock (at Savannah) to Bishop Hobart.

"MY DEAR HOBART,

"It is late on Saturday afternoon, and my sermons are not finished for to-morrow, yet I cannot

permit the Juno, which sails in the morning, to depart without a few lines to assure you that neither interposing seas nor difference of communion can diminish my love and esteem for you. Wherever my lot may be cast during the years I have to spend on earth, my heart shall ever be warmed with affection to you, and till its last throb I shall not cease to regard you as a faithful, tender, and long-tried friend.

"Since my return I have been unusually occupied. I arrived in the height of the sickness, and for some time was standing at the couches of the dying and over the graves of the dead. How deeply ought such scenes to teach us to look for a more durable portion than this world can give!

" My health has never been better than since my arrival, and I hope soon to acquire again the habits of a student. I have become a true Presbyterian in my regimen. This produces such a lightness of body and vigour of mind, that I shall persevere in it during my life.

" I have begun to my people, the life of our Saviour, in the form of sermons. I hope that the study and contemplation of this 'great Exemplar' will not be lost upon myself, and will be useful to my flock. I shall devote all my powers to this course of sermons. They embrace subjects which deserve to engross all the energies of the mind. If you meet with any new works that are *really good*, and that will assist me, be so kind as to purchase them for me; and also (if you are not using it, and if you do not feel any apprehension of its being lost on so long a voyage) lend me Bishop Taylor's Great

Exemplar. It shall be carefully used and safely returned.

"The pews of my church were rented about a fortnight since at public auction, (which has always been the custom here,) for the ensuing year. The rents amounted to seven thousand six hundred and eighty-eight dollars; a strong proof that the people are not indifferent to the public ordinances of religion. We want more churches here very much; and I find, with great delight, that the vestry of the unfinished Episcopal church have at last resolved to complete it. Next year they expect to have it ready for public worship, when they intend sending on a call to Mr. Beasley. Were he with me, I should indeed be happy.

"How proceeds the 'bellum Episcopale?' Have any new champions appeared on either side? Write me particularly concerning the progress of the controversy. Though it does not appear to me of the same consequence as to you, yet I must be interested wherever you are one of the combatants.

"Adieu, my dear Hobart; it is so dark that I cannot see to proceed.

"Your sincere friend,

"H. KOLLOCK."

About this period a very accomplished scholar and divine of our Church submitted to Bishop Hobart the plan of a periodical publication, in which it was intended to treat only of those subjects in which most Christians agree, and to exclude from it all those more controverted points which would hinder its general circulation. This it was thought

would still leave an opportunity of presenting the Church in many respects very advantageously to persons of other denominations, and, without endangering her principles, would tend to promote Christian peace, unity, and love. The Bishop entirely disapproved of the plan; and stated his objections to it with great clearness and force.

"*New-York, Dec.* 12, 1812.

"REV. AND DEAR SIR,

"I was on the point of writing to you yesterday, when your letter of the 8th instant, enclosing the prospectus of your magazine, was put into my hands.

"Your proposals in your first letter placed me under no small embarrassment. On the one hand, I could not be insensible to the singular advantage which any publication would enjoy from talents, erudition, and taste so distinguished as yours. But, on the other hand, it appeared to me (and your proposals evince the truth of my conjecture) that you contemplated a miscellany very different in design from the Churchman's Magazine. It is the object of your publication to support and enforce the points of coincidence among Christians, 'discarding those on which there must be a difference of opinion.' Whether such a plan, however feasible in theory, is capable of being reduced to practice, or whether, if vigorously carried into execution, it would not exclude from the work many important doctrines of Christianity, are inquiries which appear to me worthy of consideration. But, in my view, the points on which our Church differs from other societies of

Christians, constitute her beauty and her glory. That the offering of Christ is a perfect redemption, propitiation, and satisfaction for the sins of the whole world, both original and actual; that the work of renovation begun in baptism—the sacrament of regeneration, is gradual and progressive; that, after grace given, we may finally fall away; with other doctrines that might be enumerated—appear to me fundamental tenets of our Church; in which, however, there is very far from being a coincidence between her and other denominations of Christians. That it is evident unto all men, diligently reading Scripture and ancient authors, from the apostles times there have been three orders of ministers, Bishops, Priests, and Deacons; and no man is to be accounted a lawful minister in the Church who hath not had Episcopal consecration or ordination; that a liturgy for public worship is sanctioned by Scripture, by primitive practice, and is most decent and proper; that the rites and ceremonies of the Church are agreeable to primitive usage, and tend to edification—are points in regard to which it is not to be supposed that Churchmen can differ from one another, however they may differ from Dissenters.

"In my humble judgment, a publication which does not support and defend these points, gives up the distinctive principles of our Church, which her brightest luminaries defended while living, and consecrated in their deaths, and ceases to contend for Christianity in her primitive, purest, and fairest form. Some of these principles, indeed, may be unpopular, and though in reality they only can per-

manently secure 'the unity of the Spirit in the bond of peace,' the advocates of them may be supposed to be influenced by a sectarian spirit; but this imputation ought not to have any more effect in deadening his zeal, than the opprobium of being a sect every where spoken 'against' had on the first defenders of the Christian Church.

"Satisfied, too, I am, that the display of these principles, and the zealous defence of them, have most essentially contributed to revive and increase our Church. In a late visitation through the diocese, in company with Dr. Bowden, I found some of the most enlightened and zealous members of our Church, and persons of influence and standing in society, who traced either their conversion to the Church, or the confirmation of their attachment to it, to the display and defence of its principles in the various writings which from time to time have appeared; and most certainly to the same cause may be traced the zeal and spirit of the young men in this quarter who have lately entered the ministry, and of others who are preparing for it.

"These views, in connexion with other circumstances, naturally excited the desire that the Churchman's Magazine should continue to support the principles which it has hitherto maintained, and that it should be conducted on a plan which, without aspiring to high literary merit, would give the plain people of our communion what they much want—plain and solid religious information; and that, of course, it should be afforded at a price which would render it accessible to persons of this description. Your publication appears to aim principally at

gratifying readers of a higher order, and the price will necessarily prevent its general circulation.

"My cares and duties always prevented that attention to the work which was necessary to raise it even to the humble standing which I was desirous it should attain, and the change of my situation, and consequent increase of my cares and duties, entirely interfered with my charge of the work. I have at length concluded to fall in with a suggestion of the Rev. Mr. Rudd, and to transfer the publication of it to Elizabeth-Town. From the pressure of the times, and from other circumstances, I shall not be surprised if there is a falling off in the subscriptions, even to so great an extent as to occasion the total failure of the work; still, however, it appears adviseable to attempt, at least, to prolong the existence of the only miscellany devoted to the discriminating principles of our Church. When these are forgotten, or when they cease to influence the members of our communion, that Church which we have been accustomed to revere as apostolic and primitive, will be merged in the mass of Christian sects, certainly having very inferior pretensions to these sacred titles.

"I know you will not be displeased with the candour with which I address you. I cannot repress, however unpleasant, the apprehension, that your views of the best mode of advancing the interests of our Church, differ in some respects from those which, in common with many others, I have been accustomed to entertain. Yet that very liberality which I sometimes fear will lead its votaries into an indifference to those distinctive principles which,

the glory of our Church, have preserved her from the assaults of heresy, schism, and enthusiasm, will prompt you to excuse in me this honest difference of opinion—to believe me sincere in the sentiment, that the prudent, the resolute, and dispassionate defence of those doctrines, of that ministry, and of that worship, which distinguish our Church from other Christian societies, is not incompatible with the promotion of the endearing charities of life, with strengthening the bonds of society, but is, in fact, the surest way of extending the kingdom of the Redeemer. Accuse me not, my dear Sir, of assuming the office of a senior, in regard to one for whom, on many accounts, I feel veneration and esteem; but it did not appear to me possible, without this candid exposition, to account to you for my wishing to continue the Churchman's Magazine under its present title, and on its original principles. And, independently of this consideration, I felt prompted to indulge the liberty, which I trust you will excuse, of expressing to you my fears (I wish they may prove erroneous,) that little good is to be expected to our Church from a publication which, though it may not 'abandon an iota' of her discriminating tenets, discipline, and worship, certainly asserts its claim to patronage, on its determination to keep them entirely out of view, as those 'subordinate subjects on which there must be a difference among Christians,' as the only means of discarding that sectarian spirit so long at variance with the spirit of amity and the bond of peace.

"You see, my dear Sir, I have occupied the whole

of my paper, and I have trespassed long on your patience. I conclude with assuring you that

"I am,

"Very truly, &c."

During this year* he held confirmation in twenty-three churches, visited twelve others, consecrated four to the worship of Almighty God, and ordained four deacons and seven priests. In administering confirmation, he added to it every circumstance which could heighten its effect. He prepared the minds of the candidates for it, in the first place, by preaching an appropriate sermon. In the administration of the rite his manner was easy and dignified; and the tones of his voice, which were at all times solemn and impressive, received a thrilling interest on these occasions, from the intensity of his own feelings. After the administration of the rite, he delivered a simple and practical address to those who had been confirmed, in so paternal and affectionate a strain, as seldom failed to touch their hearts, and to awaken corresponding emotions in their parents or friends; and very often, indeed, a large proportion of the assembly was melted into tears.

The objects which he had in view in visiting other churches without performing any Episcopal office, were to preach to the people, to encourage their pastors, to show a parental solicitude for their welfare, to aid them by his counsels, to stimulate them in their exertions, and to strengthen the bonds

* 1812.

of unity and love, both between themselves and their common head.

The peculiar and numerous cares of his public station did not materially interfere, however, with his faithful and vigilant discharge of the more humble duties of a pastor, after his elevation to the Episcopal office. His visitation of the diocese, though often extending to the most remote parts of the state, and comprehending a vast field for exertion—from the celerity of his movements, and his power of enduring both mental and bodily fatigue, was accomplished in so short a period, as to seem almost incredible to those who read the account of his labours. The rest of the year was in a great measure devoted to the ordinary duties of the parish. And here, though both Bishop and Rector, he claimed no exemption from any of them on account of his multiplied engagements, but preached as regularly in his course as the ministers who were associated with him, and attended with the same cheerfulness to every parochial call. Indeed, he seldom availed himself of those opportunities of leisure which it might have seemed that he needed, but took more pleasure in giving relief to others, than in enjoying it himself. I have especial reasons for a grateful recollection of his kindness in this respect, which was so often shown to me during a season of declining health, as to lighten labours which would otherwise have been oppressive.

It was a peculiarity of his mind, to fasten with the same tenacity upon the object before him, whether it were minute or important, and to feel that temporary interest, in either case, which was sure to

procure for it a due degree of attention. For ever restless and active, it seemed to be constantly revolving within it all the different objects with which he was concerned, so that nothing escaped his recollection and notice. He was, therefore, not less prompt in attending to the minor objects of his parochial charge, than to the more weighty cares of his extensive diocese. If any thing also were proper to be done, he never listened to the suggestions of false delicacy nor selfish prudence, but performed his duty, regardless of the consequences. An illustration of this point in his character, as well as of his pastoral vigilance, will be found in the following letter to a lady, who, it appears, on slight and insufficient grounds, had come to the resolution of leaving our communion.

"*New-York, March* 19, 1813.

"MADAM,

"I have no doubt that you do not suppose me ignorant of your disposition to leave our Church, and to join the communion of another. I have made some unsuccessful efforts to see you, in order to converse with you on this subject; and should have persevered in my intention, if I had not supposed that such an interview would not be agreeable to you. Considering, however, my station in the Church, and the relation which I bear to you as a minister of the congregation to which you belong, I hope you will not deem it a violation of esteem and respect, if I earnestly entreat you to review very seriously the motives which induce you to forsake the Church which has nurtured you, and in

which your first vows were made to God. To forsake a Church sound in its doctrine, apostolic and valid in its ministry, and primitive, pure, and evangelical in its worship, can never be justifiable. I make no invidious comparisons of our Church with others; but certainly, whatever may be the imperfections of the preaching of its ministers, its doctrines are sound and scriptural, and its ministry apostolic; and it possesses a blessing which cannot be too highly prized—a pure, primitive, and evangelical form of worship. In this Church Providence has cast your lot. To leave it because you think you derive more edification from the preaching of others, believe me, Madam, can be in no respect justifiable. Our communion with the Divine Head of the Church is to be kept up principally by a participation in the ordinances and the worship of that Church, and not merely by attendance on preaching. If any person does not derive edification from the service of our Church, in every part of which Jesus Christ and his merits and grace are set forth as our only hope and strength, the fault must be in himself, and not in the service of the Church, or in its ministers.

"But this plea of greater edification from the preaching of others, makes the feelings of each individual and not his judgment, the performance of the minister and not the nature of the Church, the standard by which he determines with what Church he shall commune. A Church may be very unsound and erroneous in its doctrine, the constitution of its ministry, and the mode of its worship; and yet, if a person thinks he is edified by the

preaching of a minister of that Church, according to this plea of edification, he is justifiable in joining it. This same plea of edification may therefore lead a person to attach himself to any Church in which his feelings happen to be interested. I have known it urged as a reason for joining the Roman Catholic Church.

"Our Church certainly makes the fullest provision for the spiritual wants of her members; and would they but humbly, diligently, and faithfully unite in the services of that Church whenever there is an opportunity, they would not fail of being advanced in the Christian life, and prepared for heaven.

"Let me then earnestly and respectfully ask you, Madam, if you are able to prove, that the Church in which Providence has placed you, is unscriptural in doctrine—that its ministry is not valid—or that its mode of worship is not primitive and evangelical? Unless you are satisfied that this is the case, believe me—and pardon my plainness—in leaving that Church, you will discover to the world a changeableness which will cause your 'good to be evil spoken of;' and you will be guilty of the sin of schism, which, however it may be considered by the world, an inspired apostle considered as a 'deadly sin.'

"And, Madam, let me also respectfully remind you, that, even if you were justifiable in leaving our Church, you would not be correct in joining any other until you had read its confession of faith, and ascertained that all its doctrines, as well as its ministry and mode of worship, were scriptural, apostolic, and primitive.

"I have thus endeavoured to discharge my conscience of the guilt which, I conceive, will be incurred in forsaking the communion of our Church; and believe me, that all my remarks have been directed by sincere esteem and respect for you. On this subject you and I will both have to render an account to our Master in heaven.

"To his grace and blessing I commend you.

"I remain,

"Very sincerely,

"Your friend and brother,

"J. H. H."

Among the subjects which the Bishop presented to the notice of the clergy and laity in his annual address at the meeting of the Convention of the diocese in 1813, he introduced one which for years had occupied his own mind, and which he hoped would at length excite some interest in others.

"The importance of an establishment for the instruction, for the religious and moral discipline, and, in some cases, for the support of young men designed for holy orders, has always appeared to me essential to the prosperity of our Church; nor were exertions and arrangements wanting on my part, when in a private station, to carry this object in some degree into effect. As the responsibility of the admission of persons to holy orders ultimately rests on the Bishop, and as, from the nature of his office and the provisions of the canons, it is his duty to exercise a general direction of their previous studies; the necessity of a theological school presses with greater force upon my mind in the station

which I now occupy. It is an auspicious circumstance, that the attention of the clergy, and of Episcopalians generally, appears to be awakened to the importance of this object; and I trust it will not be long before a theological school is established."

From an early period of his ministry he had also been deeply impressed with the necessity of establishing an Episcopal college, in which those young persons who had been nurtured in the bosom of the Church, might enjoy the advantages of a liberal education, not only without endangering their religious principles, but where, in connexion with human science, those principles might be inculcated and confirmed. His anxiety on this subject had doubtless been increased by his own observation and experience during a long residence in a Presbyterian institution, as a student, graduate, and tutor, and in a town where there was no Episcopal service. He was convinced that under such circumstances there would, in most cases, be the risk of a growing indifference among young men to their peculiar opinions, and in some a complete estrangement from that communion which had once been the object of their veneration and love. Regarding the Church as "the pillar and ground of the truth," he therefore considered the interests that were put in jeopardy as more precious than human learning itself. The religious influence of almost every college in the country was unfriendly to our system, while, at the same time, there were abundant resources among Episcopalians to establish one of their own, if they could only be aroused to a sense

of its importance. With the view of attracting their attention to this subject, he drew up a plan of an humble institution, which might be the beginning of this good work, and which he hoped might eventually be placed on that more extended scale which would be suited to their wealth, their numbers, and their wants.

Accordingly, in the spring of 1814, he proposed to institute a Grammar School, to be conducted under his superintendence, and in which were to be taught the various branches of an English and classical education. It was to be amply supplied with instructors and ushers; the pupils were to board and lodge in the institution, to attend regularly upon divine service, and to go through such a course of religious instruction as should be particularly suited to their capacity and years.

This, however, was only to be made subservient to the more useful and important scheme which he had so long been anxious to accomplish. The whole profits of the establishment were to be appropriated to the support and endowment of a Theological Seminary. The instruction in this seminary was to be conducted according to the canons of the Church, and the course of study prescribed by the authority of the same. It was to be placed under the patronage of the General Convention, and under the immediate care of a board of trustees, who were to render an account of the state of the institution to that body at its regular meetings. The Bishops were to be *ex officio* members of the board; to nominate the trustees in the first instance, consisting of an equal number of the clergy and laity;

and the board itself was to fill up all vacancies. The Bishop of New-York, and the Bishop of New-Jersey, were to be superintendents of the school; the former in the capacity of President, and the latter of Vice-President. The objects of the establishment were to train up the young men designed for holy orders in the spirit of evangelical piety; to establish them in habits of close thinking and accurate research; to advance them in theological attainments, and to instruct them in the proper mode of celebrating holy offices, in pulpit eloquence, and in the important practical qualifications which constitute a faithful, laborious, and zealous parish minister. For this purpose there were to be ample theological instruction and recitations, exercises in the composition of sermons, and in reading and speaking, as well as devotional services. None were to be admitted into the institution until the superintendents were satisfied, from personal acquaintance or the fullest testimony, of their pious and amiable dispositions, the correctness of their morals, their fitness for the sacred office, their desire of entering into the ministry, as the means of advancing the glory of God in the salvation of man, and their attachment to the doctrines, order, and worship of the Protestant Episcopal Church. It was to be the duty of the officers, not merely by exercises of devotion, but by frequent practical addresses, and by all other means in their power, to cherish these dispositions in the young men designed for holy orders, to impress upon them the origin, the duties, and the difficulties, as well as the aids and rewards of the Christian ministry, that they might be devoted to the sacred work,

and prepared to exert, with prudence, fidelity, and zeal, all their talents and attainments in the service of their divine Lord and Master, and of the Church which he purchased with his blood. Theological scholarships were to be established for the education of young men who might be destitute of pecuniary means, and the benefits extended to them during the term of their classical as well as of their theological preparation. The sums contributed towards the seminary by the pious beneficence of individuals or corporations, were to be equally divided, and one half appropriated to the endowment of professorships, the erection of buildings, and the general purposes of the institution; and the other to the endowment of scholarships, bearing the names of the donors.

It was another part of the plan, that the location of the Seminary and Grammar School should be in such a position as would be most convenient to Episcopalians in general, as the former was designed for the benefit of the Church at large, and as the latter, in case it should become a college, might then attract students from various parts of the Union. But in regard to both, he deemed it of the utmost importance that they should be in a retired situation, where there might be but few temptations to the pleasures of social life, and none to the dissipation of a city: for he not only thought that the ease and social enjoyments of a city life, but even its literary pleasures, and the literary vanity which those pleasures tend to cherish in the youthful mind, were apt to be unfavourable to those modest and humble tempers which are the ornaments of the

Christian, and the peculiar graces of the Christian minister. The self-denying, devoted, and zealous spirit of the ministry, was to be formed in retirement, by study, meditation, and prayer.

With this view he had, many years before, as has been already noticed, purchased a place in a beautiful and secluded spot in New-Jersey, on which he had proposed to locate these institutions; and it had been his determination partially to withdraw from the city, and to devote to them his principal attention and labours. But though the change in his situation had made that scheme impracticable, yet he did not think that a general and faithful superintendence of them, and an occasional participation in their instruction and discipline, would be incompatible with his other duties.

In these outlines of a plan for educating our youth in such a way as to combine literary improvement with religious culture, agreeably to our own views of rational worship and primitive truth, we perceive with what fond solicitude he always dwelt upon every subject connected with the extension and prosperity of the Church. The Theological Seminary, from the immediate and urgent call for well-trained ministers in every part of our country, had engaged more of his thoughts and attention, and accordingly, in the brief sketch which he exhibited to the public, we find almost all of those general provisions for such an institution, which might have been expected from mature and anxious reflection, and to which little has been added by experience.

Notwithstanding the multiplicity and the importance of his engagements, yet, for the promotion of

these useful ends, he was willing to give a portion of his invaluable time, and to increase the weight of his oppressive labours, without any view to emolument and reward. The period, however, in which these proposals were made, during the difficulties and embarrassments of the late war with England, was still found to be unpropitious; and the only effect of this scheme was to excite in Episcopalians a sense of their duty and their interests, and to prepare the way for another, which has since been so happily accomplished.

The notice which he had taken of this subject the year before in the State Convention, and the proposal of a specific plan for the establishment and regulation of the seminary, had now awakened such an interest in the minds of Churchmen, as to create a great anxiety for the adoption of the measure. The matter was immediately after brought up in the General Convention, and after some discussion, it was resolved "that it should be referred to the Bishops—and in those dioceses where there were no Bishops, to the Standing Committees therein—to inquire in the respective dioceses or states, and to consider for themselves, concerning the expediency of establishing a Theological Seminary, to be conducted under the general authority of the Church." These steps were thought to be premature by Bishop Hobart and the delegation from New-York, for the reasons which he gave in his address to the Convention of his own diocese in the following fall.

"The opposition from the deputation of the Church in New-York to the establishment of a

General Theological Seminary, by an act of that body, did not arise from disaffection to a measure of vital importance to the Church, but from an opinion that the same object could be accomplished, on the most correct and enlarged principles and views, by private concert and co-operation among the influential friends of the Church in various parts of the Union, without encountering many difficulties, to which the measure would be liable, if taken up, under present circumstances, by the General Convention."

In his annual addresses to the Convention, the Bishop did not confine himself to a mere detail of his Episcopal acts, and a description of the state of the diocese, but touched upon any points which he deemed material—suggesting projects for the extension of the Church—encouraging the pious and sober attempts of others—discountenancing all doubtful schemes—restraining every tendency to irregularity and enthusiasm—animating the zeal of the correct and diligent by his notice of their labours—giving gentle admonitions to the remiss—and endeavouring to promote unity of principle and practice throughout his charge. It was his opinion, that the most fervent and elevated devotion could have ample scope within those limits which the Church had prescribed, and that there was no ground for separating evangelical piety from primitive order and truth; yet as he laid great stress upon matters of external order, in some cases, on account of their decency, propriety, and utility; and in others, because he deemed them of apostolic and divine authority, and therefore did not dare to

"put asunder what God had joined together;" he was often misunderstood by those without, and sometimes most uncharitably misrepresented and reviled by those within. There were a few who differed from him widely in many respects, but who still had discernment enough to take a just view of his opinions, and candour enough to acknowledge the evangelical character of his preaching, and to believe in his deep and unaffected piety; but how many regarded him with blind and incurable prejudice, as one having merely "the form without the power of godliness!"

And yet he was so careful in explaining his views, as to leave no room for misconception and error. No one could mistake his opinions on the points which we have just noticed, that would dispassionately read these passages from his address to the Convention in 1814.

"My Clerical and Lay Brethren, I should enjoy little satisfaction in congratulating you on the increasing attachment to the Christian principles of our Church, and veneration for her institutions, if I could not also congratulate you on the increase of that evangelical piety which these principles and institutions, when faithfully observed and practised, are calculated to produce. He, indeed, must entertain very inferior and erroneous notions of the nature and design of the ordinances of the Church, and of the high objects of the ministerial calling, who does not extend their influence to the excitement and preservation of the power of godliness, of that vital and productive faith which, through the agency of the Divine Spirit renewing the soul and

conforming the life to the holy standard of Christian morals, can alone authorize the elevated hope, that we are the subjects of God's favour, and in a state of preparation for his kingdom of glory.

"That your ministrations, my Clerical Brethren, may produce these exalted effects in the present, holiness and eternal salvation of the people committed to your charge, is, I am confident, the subject of your earnest solicitude and constant prayers. To endeavour to produce these effects by any other means than those which our Church authorizes, and which the piety and wisdom of ages have sanctioned, would be a departure from the most solemn obligations of duty, and would not ultimately produce that fervent, and, at the same time, that humble, that unassuming, that consistent, that permanent piety, equally remote from the extremes of lukewarmness and enthusiasm, which alone the real friend to our Church, and the substantial interests of religion, would wish to see prevail.

"It is cause both of gratitude and of boast, that what are considered by some the dull round of Church observances, in the hands of a faithful minister, prove, by the blessing of God, effectual in converting sinners, and in establishing believers in the holy faith of the Gospel.

"Such means of grace, and such only do I exhort you to employ; and these means, my Brethren of the Laity, it is my duty to impress upon you, if they do not prove to you 'the savour of life,' will certainly prove to you, in the strong language of an inspired apostle, 'the savour of death.' May we all then, in our respective stations, so adorn the

doctrine of God our Saviour in all things, that we may bring honour to his name and his holy Church, and finally save our own souls."

In 1815 the Bishop published a Pastoral Letter to the Laity of the Church in his Diocese, on the subject of Bible and Common Prayer Book Societies. Here he took the unpopular ground, that our institutions for religious purposes should be conducted in our own way, and on our own principles, without any union or amalgamation with those of other bodies of Christians. The great indifference to the distinctive principles of the Church, even among many of our own people, from an ignorance of their nature and importance; the false notions of liberality prevailing among those who were better informed, and the general disapprobation at that time, among other denominations, of a policy which was regarded as narrow, selfish, and almost intolerant, would have made such an appeal to the clergy themselves, a bold and startling measure. But, confident that he was right, and sure of their general support when the matter should be duly weighed, he determined to address himself at once to his people at large, to whom it was still more new and strange. He always had a strong reliance on the good sense of the community, and was persuaded that the just and reasonable cause, when properly supported, would prevail over prejudice and error. In the present instance he was not deceived. The laity, engrossed in a great measure with other pursuits, are but little accustomed to think on those disputed points of principle and policy which divide divines; but if they can only be induced to give

them a careful and serious examination, they are not only apt to come to just and sound conclusions, but to be zealous, uniform, and consistent in their support and defence. Their opinions are adopted for themselves on their own merits, without regard to what may be thought of them by others. Their reputation, their interests, and comfort, are in no way affected by the particular cast of their religious views, and therefore they can entertain them in quietness and peace. But it is not always so with the clergy: the prevailing tone of public sentiment where they may happen to be placed; the pride of maintaining consistency in their course, even though it may have been commenced in ignorance and error; the fear of censure in the uncompromising defence of the truth; and, above all, the love of popular praise—often exert a strong but insensible influence over their minds, and give them such a wrong bias as no force of reasoning can correct. This is no impeachment of their honesty and sincerity; it is the almost unavoidable operation of circumstances on the infirmity of human nature. The laity have their own temptations, but they are not exposed in the same degree to these; and hence, as a body, they are more free and unembarrassed both in the adoption and in the maintenance of their religious principles.

The Bishop, therefore, though he had entire confidence in the sound and correct views of almost all his clergy, thought it of the utmost importance, also, that the laity should be led to attend to this subject, well knowing that, if they thought justly, they would act boldly and independently. Their

co-operation would strengthen his own hands, embolden the timid and wavering among the clergy, and give union, force, and effect to all their efforts.

After noticing the particular circumstance which induced him to write this Pastoral Letter; the unparalleled exertions which were making for the distribution of the word of God; the precious character and blessed effects of this word, both in regard to the life which now is, and the life which is to come; he then remarks, "that the members of the Protestant Episcopal Church who constituted the Bible and Common Prayer Book Society, were deeply impressed with the duty which seemed to call forth all the energies of the Christian world, of diffusing the knowledge of God's revealed will by the gratuitous distribution of the sacred volume which contains it. They were, however, naturally led, at the same time, to consider that the Book of Common Prayer contains the purest exhibition of that evangelical truth which the Bible reveals, and therefore resolved, in conjunction with that sacred volume, to devote their exertions to the distribution of this invaluable summary of divine truth and formulary of devotion."

He then sets forth the various reasons which justify this union.

"The first consideration which enforces the propriety of the measure, is, that among Episcopalians there is a greater want of the Book of Common Prayer than of the Bible. Few families belonging to the Church are destitute of a Bible: one of these may answer for a family, while several Common Prayer Books are necessary, in order to enable all

its members to unite in public worship. Many too are desirous of becoming acquainted with the principles and worship of the Church, and perhaps disposed to attach themselves to it, who are yet unwilling or unable to purchase a Prayer Book. These remarks are particularly applicable to congregations recently formed, and to new settlements.

"The joint distribution of the Bible and this book appears proper, because the connexion is a natural and judicious one.

"Both these volumes exhibit divine truth—the one, as the original code, which contains the various commands of the Most High, and which alone, as the law and the testimony, speaks with supreme authority; the other, as the invaluable digest, in which the truths and precepts of the sacred volume are arranged in lucid order, set forth with simplicity, embellished with the graces of diction, and animated by the purest fervours of devotion.

"In distributing the Prayer Book, we circulate, in a conspicuous and interesting manner, large portions, and those the most important, of the sacred word.

"We present the Bible at large; and with the Bible, in the Book of Common Prayer, an abstract of it, comprising, in the words of inspiration, a succinct but complete summary of the plan of redemption; of the character, the history, and the offices of its Divine Author; of its principles, its duties, and its hopes. Many of these the Psalter displays in the affecting strains of penitence, supplication, and praise. They are all fully exhibited in the Epistles and Gospels contained in the Book of

Common Prayer. Many important passages of Scripture," also "establishing faith, or enforcing obedience, are scattered through the various offices in the Book of Common Prayer.

"The evangelical truths of Scripture are set forth in this book with clearness, fidelity, and force; those truths, which are considered fundamental—the corruption and guilt of man—the divinity, the atonement, and the intercession of Jesus Christ—and salvation through a lively faith in him, and through the sanctifying power of the Holy Ghost. To quote all the passages which set forth these doctrines, would be to transcribe the liturgy. They constitute the spirit that gives life to every page, that glows in every expression of this inimitable volume; they are set forth, not in a form addressed merely to the understanding, but in that fervent language of devotion which reaches the heart. What greater service, then, can we render to a benighted world, than to circulate, in conjunction with the Bible, this admirable summary of its renovating truths?

"Against a measure justified and enforced by so many irresistible considerations, the objection cannot be admitted, that it would prevent Episcopalians from associating with other denominations of Christians in Bible Societies.

"But what are the objects of Bible Societies? The general object, the diffusion of religious truth—the particular object, the distribution of the Bible. In Bible and Common Prayer Book Societies, Episcopalians make provision for the distribution of the Bible, and thus discharge this part of their duty; and

by providing also for the distribution of the Prayer Book, they fulfil the general duty of diffusing religious truth more effectually than by the circulation of the Bible alone. What particular reason, then, can be urged for their relinquishing the most effectual mode of diffusing religious truth, in order to unite in Bible Societies with other denominations of Christians? Is this measure necessary to enable these denominations to accomplish their pious and benevolent designs? By no means. Numbers, individual wealth, and a liberality worthy of praise and of imitation, render our aid unnecessary. Is the union of Episcopalians in Bible Societies with other denominations desirable and proper, because the only differences between them and us are on *subordinate and non-essential* points? Let me entreat your candour, my Brethren, while I point out the fallacy and danger which lurk under this specious profession of liberality.

"There are differences among Christians; and differences there will be, until it shall please the great Head of the Church to lead all his people to 'glorify him with one heart and one mouth.' That all the differences among Christians are on points *subordinate and non-essential,* is an unfounded assertion. It is not demanded by Christian charity, for this very reason, because it is unfounded. Christian charity can never demand the sacrifice of truth. It can never be inconsistent with Christian charity to obey inspired injunctions; and to 'hold fast the form of sound words,' 'to contend earnestly for the faith once delivered to the saints,' to keep the 'unity of the spirit,' and to abide in the 'fellowship

of the apostles,' by submitting to that ministry which, in pursuance of the power committed to them by their divine Master, they constituted in the Church. What that form of sound words, that faith, that fellowship are, Christian communities must determine for themselves. But this determination being made, each member of that community is bound, as well by the principles of social order as by the sacred claims of truth, not merely to act in conformity to this determination, but to justify and advocate it, until he is convinced, after full and honest inquiry, that it is erroneous.

" Christian charity is violated, not by contending for what each individual deems the truth, but by conducting the contest under the influence of an improper spirit. In this alone consists that bigotry with which the advocate of controverted opinions is generally branded, however mild and catholic his spirit, and decorous and liberal his manner.

" To apply these remarks to the case of Episcopalians. They are distinguished from other denominations of Christians, among other things, by three orders in the ministry, Bishops, Priests, and Deacons, which, they declare, have been since the apostles' times ; and by a liturgy, or form of prayer, which, they think, as a form, is sanctioned by apostolic and primitive usage ; and, as to its materials, is in great part of primitive origin, and of unequalled excellence. Is it not due to these principles—is it not a dictate of prudence, to decline associations which may insensibly weaken his attachment to these principles, and in which he may be compelled either to act inconsistently with them, or to engage

in unpleasant collisions with those who think differently from himself? It is certainly correct, as a general remark, that Christian truth and Christian harmony are best preserved when Christians of different religious communions endeavour to advance the interests of religion in their own way.

"Considering too the general division between those who receive Episcopacy and those who are opposed to it, between those who adopt a liturgy and those who reject one, it is not difficult to determine with whom, in any association, would be the strength and advantage of numbers. In all associations of bodies of men professing different principles, the most numerous will silently, gradually, but effectually, bear sway; and the minority will glide insensibly into the larger mass, unless they are constantly on their guard; and then their safety can be secured only by a tenaciousness which may incur the stigma of bigotry, and interrupt unity and harmony. A profession of liberality pervades all such associations, which would render it unfashionable, unpleasant, and unkind for the Episcopalian to doubt the equal excellence of Presbytery and Episcopacy, of extempore worship and a liturgy.

"When Episcopalians are brought into this state of liberal indifference, if they are not prepared to renounce their principles, they are at least deterred from laying peculiar stress upon them, and from advocating and enforcing them. The power of habit is wonderful, and the progress is not difficult or uncommon from indifference to neglect, and even to dislike.

"Fidelity to our principles, and an earnest desire

to preserve Christian harmony, seem to justify us in the separate management of our religious concerns. But the important points of difference among Christians should never interrupt the harmony of social and domestic intercourse, nor check the exercise of Christian benevolence."

The reasons alleged in the Pastoral Letter for the distribution of the Prayer Book with the Bible by Episcopalians, appear to be so just and forcible, that, did we not know the contrary, we should suppose that they would be regarded as conclusive by every sober and reflecting mind. The dangers apprehended from an association with other denominations for religious purposes, might be considered by some as problematical and extravagant, and therefore, in regard to them, there might naturally be expected greater diversity of opinion. But the Bishop was opposed on both grounds by an Episcopalian, in an anonymous reply to his Pastoral Letter. The writer, however, by the extravagance of his positions, proved himself to be an injudicious advocate of the cause which he espoused. Besides maintaining the very common sentiment that it was the interest and duty of Episcopalians to unite with their fellow Christians in spreading the knowledge of the word of God, he also endeavoured to show that "the Book of Common Prayer ought not to accompany the Bible in its universal distribution," and "that Prayer Book Societies should appropriate no part of their funds to the purchase of Bibles."

Bishop Hobart shows, in the clearest and most convincing manner, that there are no circumstances

in which the Book of Common Prayer may not be advantageously distributed with the Bible. In regard to those who do not belong to our communion, but are favourably disposed towards it, this is the readiest way to cherish and strengthen their attachment to it, and to convince them of the excellence of the doctrines and worship of the Church. In regard to those who object to our form of government, and disapprove of our sacraments and rites, this would be one of the most effectual methods of giving them correct views of our principles, disabusing them of their prejudices, and subduing their opposition. In regard to the Heathen, this would be the best key to the proper understanding of the Scriptures; improving and confirming the knowledge which the Bible gives of their Saviour, and at the same time furnishing them with the most affecting invocations to implore the mercy of that Saviour on their perishing souls. "One invaluable characteristic of our liturgy, is its admirable fitness, not only for worship, but instruction. It is not only a guide to devotion, but a formulary of faith; a correct exhibition of evangelical doctrine, in language gratifying to the taste of the most refined, and level to the capacities of the most humble; enlightening the understanding and swaying the affections of the heart. Can a book, unrivalled in its simple, correct, and forcible display of the truths contained in the Bible, be an unfit companion to this sacred volume? The Prayer Book is the best religious tract that can accompany the Bible."

If every consideration, drawn from the character and relations of the two books, enforces their joint

distribution, then the second position of the author of the reply, "that Prayer Book Societies should appropriate no part of their funds to the purchase of Bibles," is as extraordinary as the first; for this would be debarring Episcopalians, as a *separate* religious community, from all efforts for the distribution of the sacred volume.

Bishop Hobart then attempts to show the fallacy of the last position in the reply, that it is "the interest and duty of Episcopalians to unite with their fellow Christians in spreading the knowledge of the word of God;" and contends, that an union of all denominations for the purpose of circulating the Scriptures, will not more effectually advance the object than a generous emulation among them to out do each other in this labour of love.

The Pastoral Letter details the reasons which justify Episcopalians in the separate management of their religious concerns; and the principal one against their union with other societies, was "the apprehension that such indiscriminate associations would tend to bring Episcopalians into that state of liberal indifference in which, if they are not prepared to renounce their principles, they are at least deterred from laying peculiar stress upon them, and from advocating and enforcing them." The author of the reply, in order to justify his own arguments, and to justify his view of the subject, quotes with approbation the warm commendations which Dr. Bathurst, Bishop of Norwich, bestows on the British and Foreign Bible Society—"Here, Brethren, learn to dwell together in unity. We do not ask, Are you a Churchman or a Dissenter, but

do you love vital Christianity? Do you prefer that the word of God should be circulated without note or comment, rather than the increase of your own particular party? If this be the case, we hail you as a brother and a friend in the Lord." "Is not this a case in point fully establishing" Bishop Hobart's "reasoning? Is not this the profession of liberality, which deems it unfashionable, unpleasant, and unkind, for the Episcopalian to doubt the equal excellence of Presbytery and Episcopacy; of extempore worship and a liturgy? Is not this the liberal indifference, not advancing by slow progress, but at once plunging into that renunciation of principle which" Bishop Hobart "deprecated? Orders of the ministry which the Church maintains God established; and a liturgy sanctioned by Scripture, antiquity, and reason, are thus placed in opposition to vital Christianity. Nay; for the Churchman to desire the increase of the Church, is branded with the stigma of designing only the increase of a particular party."

"Christian liberality extends its charity, not to *opinions*, but to *men;* judging candidly of their motives, their character, and conduct. Tenacious of what it deems the truth, it earnestly endeavours, in the spirit of Christian kindness, to reclaim others from error. But there is a spurious liberality, whose tendency is to confound entirely the boundaries between truth and error. It acts under the influence of the maxim, not the less pernicious, because it allures in the flowing harmony of numbers.

> "For modes of faith let graceless zealots fight,
> He can't be wrong whose life is in the right."

"Christian unity is a fundamental principle of the Gospel, and schism a deadly sin. But Christian unity is to be obtained not by a dishonourable concealment or abandonment of principle, where there is no real change of opinion, nor even by an union in *doctrine*, could such an union be sincerely effected, of religious sects who continue to differ in regard to the ministry of the Church. The Episcopalian believes, in the language of the Church, 'that Bishops, Priests, and Deacons, have been from the apostles' times; that God, by his providence and Holy Spirit, appointed these orders.' He knows no Christian unity but in submission to this ministry. Judging the heart, and still less determining the final destiny of no individual, he deems it his duty to avoid and to discountenance separation from this ministry, which he considers the sin of schism; that sin from which, in the litany of the Church, he prays to be delivered. He declines, with mildness and prudence, but with decision and firmness, all proffered compromises and associations which do not recognise these orders of the ministry, and which may tend to weaken his attachment to the distinctive principles of his own Church. He respects the consciences of others. He guards their rights, but he will not sacrifice or endanger his own. He defends and enforces those true principles of Christian unity which characterize his Church. He does his duty, and leaves the rest to God—in the prayer and in the belief that the gracious Head of the Church will, in his own good time, overcome the errors, the prejudices, and the passions of men, to the advancement of Christian

fellowship and peace; so that at length 'the whole of his dispersed sheep shall be gathered into one fold, under one Shepherd, Jesus Christ our Lord.'"

Shortly after the publication of his Pastoral Letter, and his notice of the reply which was made to it, the American Bible Society was established. Notwithstanding the imposing array of overwhelming numbers, of rank, talent, and influence, which that society presented, he was neither intimidated nor silenced. The principles which he had before advocated, were now rendered still more unpopular by this general union in opposition to them. It not only had the cordial support of all the other religious denominations, but of some of the respectable clergymen and influential laymen of our own communion. But as the love of what he deemed the truth had always prevailed over his regard for popular favour, he was only roused to a more vigorous defence of it, by the danger to which it was exposed. No man ever acted on higher and nobler principles. This was a question connected not only with his opinions, but his official duty, and therefore all personal considerations were disregarded. He knew that among those who were opposed to our Church, he would subject himself to odium, misrepresentation, and reproach. He knew that the expediency and policy of his conduct would be doubted by many of her friends. But none of these things disturbed him; for though he was covetous of approbation and praise on true grounds, yet, in defending a good cause, he was wholly indifferent to censure. On this subject he had thought most anxiously, he had come to the most fixed con-

clusions, and he had nerve enough not to shrink from the convictions of duty, but to press them with boldness and zeal upon the minds and consciences of others.

Shortly after the appearance of his Pastoral Letter, therefore, he published an address to Episcopalians, on the subject of the American Bible Society. It was an earnest dissuasive against their uniting with this institution. Already there were Bible Societies in every part of the United States, and others were constantly organizing. These institutions were adequate to all the purposes for which they were wanted. A National Bible Society, which was, in fact, to represent every part of this country, was perfectly visionary. In its spirit and management it would be the Bible Society of the particular city or district where it was established. This was proved by the circumstance, that the persons named as the managers of the "American Bible Society," with two or three exceptions, resided in the city of New-York, or its vicinity.

If this were so, what necessity could there be for another in this city? Already there were four here, besides others in almost every county of the state. No object was to be accomplished for our own purposes, to which these institutions separately were inadequate.

There was not a perfect accordance of opinion even among the Bible Societies and their friends, as to the necessity of this national institution.

The Bible Society in Philadelphia, which ranked decidedly amongst the first in the United States, was opposed to it. They must have been influenced

by a conviction that it was neither necessary nor expedient. Some denominations, also, may have feared that there was a spirit of proselytism in the measure. If, indeed, this national society were to be national in any thing more than name, it could only be so by delegation, and the general attendance of the delegates, without some other business or more powerful motive, could not reasonably be expected. The time fixed for its meeting was about the time of the meeting of the General Assembly of the Presbyterian Church in Philadelphia. This circumstance alone could secure the attendance of persons from all parts of the Union, and give it the semblance of a national institution; and then, however others might be honoured with offices, the spirit, and influence, and credit of the institution would eventually be that of the very numerous and respectable Presbyterian denomination.

But if this denomination and others should think proper to institute another Bible Society, yet the patronage, the wealth, the influence, and exertions of Episcopalians were needed for similiar institutions in their own Church. The New-York Bible and Common Prayer Book Society was established, as it was believed, before any Bible Society in the United States. Its Auxiliary, instituted by young men of our Church, called for the support and countenance of Episcopalians. By encouraging these institutions, and connecting themselves with the proposed Bible Society, they would at least avoid the risk of injuring the interests of their own Church, interrupting her harmony, damping the zeal for her principles, which was leading her to

prosperity, and at the same time of coming into unpleasant collision with others.

The Bishop then reiterates many of the arguments in his Pastoral Letter against the evils of indiscriminate associations, and most affectionately and earnestly entreats his people to shun them.

This is a mere abstract of his reasonings, which, from its brevity, must necessarily deprive them of much of their force, and which cannot be fully felt, except from a perusal of the pieces themselves. The effect of them was very soon perceived in our own Church, and a change has since taken place in the opinions of many in other denominations, which forms a strong presumption in favour of their justness and truth. Whether it be from the overwhelming ascendency which Bishop Hobart predicted would be gained by some large society over every other, or from the want of harmony in carrying on their operations together, or from the discovery, that the liberal indifference arising out of general efforts was paralyzing their zeal for their peculiar principles, it is with good reason believed, that, in two respectable bodies of Christians at least, there has been a great abatement of interest in the American Bible Society, and a growing dislike to all similar associations for religious purposes.

But it was particularly gratifying to Bishop Hobart to perceive the favourable influence which these publications were exerting over the minds of Episcopalians; leading some to reflect on the injurious tendency of general societies to the interests of the Church, directing the bounty of others into

its proper channels, and rousing many who had hitherto been indifferent, to active and zealous exertions in behalf of our own institutions. Several Auxiliary Bible and Common Prayer Book Societies were immediately formed in various parts of the state; in the institution of which many of the distinguished laymen of our Church co-operated with the clergy. He encouraged others to an imitation of their example, by noticing the fact with marked approbation in his address to the Convention. He enforced the reasonings of his Pastoral Letter and Address in private communications to those persons from whose discriminating minds and sound principles he might look for a correct decision, and from whose personal attachment he might hope for countenance and support. Nor in his intercourse with the people did he suffer the work to rest, but by argument, persuasion, and all the just influence of his station, urged it on with diligence and success.

The effects of these publications extended also beyond the immediate object for which they were written. As the general principles which they contained were alike applicable to all associations with other denominations for any common purpose; so the tendency of them was to restrain Churchmen from this amalgamation in every case, and to withdraw them from such a connexion where it had already been formed. The operation of them, in both respects, though gradual, was plainly perceived in the more wholesome tone of public sentiment among our people, and in a greater degree of union in their efforts for our own institutions.

But Bishop Hobart did not merely confine his solicitude to the exclusive character of our institutions, but was unwearied in his exertions to promote their useful and important ends. Humble as they were in their infant operations, they were not beneath his paternal care. Backward as our people were in their support, he was never discouraged. He attended the meetings of all our societies whenever it was practicable, and was among the first to be present, and the last to retire. He entered into the minutest details of their business—took a lively interest in all their proceedings—noticed every change in their condition—suggested expedients for their improvement when they were languishing, and rejoiced at every appearance of their growth and success. The most of these societies were originally established, with the approbation of the ecclesiastical authority, by a few young men, who united with the activity and ardour of youth much of the prudence and judgment of maturer years; whose pious zeal was tempered by an enlightened attachment to the distinctive principles and usages of our Church, and whose efforts were as earnest and persevering in promoting the cause of soberness and truth, as those of others in spreading enthusiasm and error. The Bishop delighted in this little band. He animated them on all occasions by his approbation and praise. He looked to their example for a succession of active labourers in those societies which were so essentially connected with the welfare of the Church. And many of them, in the recollection of his parental watchfulness and regard, still feel the impulse which he gave to their

exertions, and go on in their course with unabated ardour and zeal.

At the opening of the Convention in 1815, Bishop Hobart delivered a Charge to his clergy on *the Nature of the Christian Ministry*, as set forth in *the Offices of Ordination*. The first part is a lucid exposition of the views of our Church on this subject, and an admirable epitome of the whole argument on Episcopacy. In the other parts there are some things deserving of a more particular notice.

In presenting this succinct account of the sentiments of our Church in regard to the Christian ministry, he states, that it is his principal design to impress upon his brethren the caution, that we do not rank these opinions among the non-essentials of Christianity.

"There is often an invidious distinction made between the doctrines and the institutions of the Gospel; and yet they have both a divine origin, and they are inseparably connected as means to the same end—the salvation of man. Justification by a living faith in the Lord and Saviour Jesus Christ, and through the sanctification of the Divine Spirit, is a fundamental doctrine of the Gospel. It pervades all the articles, and animates all the offices of our Church; and her ministers should make it the basis of all their instructions and preaching.

"But it hath pleased God to constitute a visible Church, and to make its ministry and ordinances the means and pledges of this justification. 'The Lord added unto the Church,' we are told, 'the saved.' Believers are always spoken of as members of Christ's mystical body; and it is the Church which

Christ hath purchased with his blood, and which he sanctifies by his spirit.

"But if you destroy the ministry, what becomes of the visible Church? If you render an external commission unnecessary, what becomes of the ministry? And if you change the mode originally constituted for conveying this commission from the Divine Head of the Church, what assurance can we have that we enjoy it?

"Our Church, on these subjects, speaks unequivocal language. * * *. Let us not go beyond her language, but let us not refrain from avowing it; let us not diminish its force through that most undignified and unworthy motive, a wish to obtain a transitory popularity with those who reject the claims of Episcopacy.

"But it is of the utmost importance that the duty of inculcating Episcopal principles should be discharged with prudence. They should not be urged at improper seasons or places, nor expressed in language harsh or violent, or admitting inferences not intended or warranted. Let these principles be inculcated in the spirit of liberality, rendering respect to the motives, the talents, and the piety of those who reject them. Let them be inculcated with humility, carefully avoiding all appearance of arrogance, and in the spirit of fervent affection for the Redeemer's kingdom.

"Let us not only inculcate these principles, but let us cherish in our own minds a sense of their importance. Let us avoid, as far as possible, all situations which may require us either to estimate as non-essential these principles, or to appear

inferior to others in Christian liberality, and which may place the benevolent and social feelings of our nature at variance with our fidelity to truths solemnly avowed by our Church, and considered by her essential to her polity; and which we are to guard as the rallying points which will finally bring into one fold the dispersed and discordant Israel of God."

In this Charge Bishop Hobart also sets another point in a clear and proper light, as he had done before in several of his works, which has been the occasion of much confusion in the dispute on Episcopacy.

"Let me detain you while I illustrate the great importance of distinguishing between the *ministry* and the *government* of the Church, properly so called.

"The *ministry* of the Church necessarily includes only the orders of Bishops, Priests, and Deacons, with their subordinate and appropriate powers; and these are of divine institution.

"But the *government* of the Church, including these orders of the ministry, and thus far being of divine origin, extends to all those other offices which the Church may deem it expedient to organize; to the *mode* in which her ministers are elected and vested with *jurisdiction;* and to the particular *organization* by which her *legislative, executive,* and *judiciary* powers are exercised. Considered in reference to these latter objects, the government of the Church is of human origin.

"It is expedient, then, that we speak of the divine institution of the *Episcopal ministry,* or of Episco-

pacy, and not of the divine institution of Episcopal government.

"In avowing the" latter, "there is danger of being misunderstood, and of being represented as maintaining the divine institution of that ecclesiastical establishment, in all its parts, which subsists in the country from which we are descended."

He then remarks, that the *spiritual Church of England* and the *civil* are entirely distinct; and shows, at length, in what respects we agree with her in the former character, as to all essential points of doctrine and discipline. In the remainder of the Charge he notices the care with which our Church guards the entrance to the ministry; the literal, the theological, the moral, and spiritual qualifications which she requires of those who are to be admitted to orders; the barriers which she opposes to the unworthy, and the nature of the priest's and deacon's office; and he concludes with a most lively and eloquent description of their duties, and a most earnest and affectionate persuasion to diligence, fidelity, and zeal in their solemn charge.

In a funeral sermon which was preached by Bishop Hobart on the death of his predecessor, Bishop Moore, some allusion having been made to Paradise, he was led by this circumstance to write a Dissertation on the State of Departed Spirits, and the Descent of Christ into Hell. The reasons which he states for the discussion of this subject are, "that the doctrine is not generally understood; that it is regarded by many as a doctrine of little importance, and of curious speculation only; and by others as a dangerous novelty, nearly allied to

the tenets concerning purgatory held by the Church of Rome."

It is therefore his object to show—

"That it is a doctrine of the Protestant Episcopal Church;

"That it may be traced to the apostolic age; and,

"That it is clearly revealed in the sacred writings.

"The doctrine is—that the souls of men do not go immediately to *heaven*, the place of final bliss, nor to *hell*, the place of final torment, but remain in a state of enjoyment or misery in the place of the departed, until the resurrection at the last day; when, their bodies being united to their souls, they are advanced to complete felicity or woe in heaven or hell."

The first point is proved by a reference to the Apostles' Creed, in which it is stated, that Christ "descended into hell," or, as it is explained in the rubrick, into the "*place of departed spirits;*" by the passage in the prayer for Christ's Church militant, where we are taught to beseech God "that we, with all those who are departed this life in his faith and fear, may be partakers of his heavenly kingdom;" and by an expression in the burial service, where we pray that "we, with all those who are departed in the true faith of his holy name, may have our *perfect consummation and bliss, both in body and soul*, in his eternal and everlasting glory."

In the second place, he shows that this doctrine has been maintained not only by the divines of our own Church, but by many also of other denominations, who were eminent for their learning and piety.

Dr. Campbell, of the Presbyterian Church, in his able Dissertation prefixed to his Translation of the Four Gospels; Dr. Macknight, of the same Church, in his new Translation of the Epistles; Dr. Doddridge, in his Commentary; Dr. Wilson, in his Notes on Ridgely's Body of Divinity; Dr. Adam Clarke, and the Rev. Mr. Wesley—all maintain this opinion; and proofs of the assertion are given by extracts from their works. A number of authorities are also adduced in favour of the same opinion from the writings of some of the most illustrious divines of our own Church.

The doctrine is then proved from the Scriptures themselves. "1st. These uniformly represent that there is but *one judgment* at the last day; that the souls of men are not allotted to heaven or hell until this final judgment; and that, previously to that event, the soul must be in some other place. 2d. The happiness of heaven and the misery of hell are represented in Scripture as complete, both of soul and body; but, until the resurrection, the body is subject to corruption. Previously to the resurrection, then, the righteous and the wicked can neither be in heaven nor hell. They must be in some other place. Their state of happiness must be different from its character in the final heaven of happiness, and hell of torment. 3d. The apostle asserts, that the saints of the patriarchal and Jewish dispensations have not yet arrived to the full glory of which they, with the saints of the New Testament dispensation, will finally partake. 'These,' says he, (the saints of old,) 'all having obtained a good report by faith, received not the promise; God

having provided some better things for us, that *they without us should not be made perfect.*'" Several of the best commentators refer this to their "*final glory in the heavenly state,* to the *full consummation of their hopes in Christ Jesus,* at the time of his triumphant appearing."

"As therefore these saints of old who are *departed* all live to God—for God is 'their God,' and 'God is not the God of the dead, but of the living;' and as they do not live in that state of final glory in heaven, on which they will not enter until the saints under the Gospel are admitted to it, at the judgment of the great day; it follows, that all departed saints must live to God in some place *separate from heaven,* anticipating with *joyful hope* their final glorification." 4th. Another argument in favour of this opinion is drawn from that expression of our Lord, 'No man hath ascended up to heaven but he that came down from heaven, even the Son of Man, who is in heaven.' Though, therefore, it is said that Enoch was translated, and Elijah went up by a whirlwind into heaven, yet this cannot signify that *heaven* which is the scene of the more particular display of the divine glory to which Christ hath ascended, and to which he will finally exalt his saints, but to some separate abode of blessedness and peace. Any other construction of the word would make the passage of the inspired historian directly contradict the assertion of our Lord.

"Thus also it is said—'David is not yet ascended into the heavens.' His soul, therefore, must abide in some separate region of hope and enjoyment.

"All these considerations prove that there must

be an intermediate state between death and the resurrection, where the souls of the departed abide. 5th. The place of the departed is particularly designated in Scripture.

"The language of our Lord to the penitent thief —'This day shalt thou be with me in Paradise,' determines the fact, that the soul of the blessed Jesus after death went to some place, to which, as the habitation of the departed spirits of the *righteous*, the soul of the penitent thief was also admitted; and this place is called Paradise.

"'Thou wilt not leave my soul in hell; nor suffer thy Holy One to see corruption.' This passage of the sixteenth Psalm is expressly applied by St. Peter to our Saviour. According to this prediction, the soul of Christ was to be in hell. But he was not in hell before his death, neither was he there after his resurrection. It follows, that *in the interval between his death and his resurrection, his soul was in hell.* There is no escaping from this conclusion but by maintaining, according to the opinion of some commentators, that the soul here meant is not his *rational or spiritual soul,* but merely his *animal soul, or life.*" This word, both in the Hebrew and Greek, undoubtedly admits of this double signification.

But there are several reasons to justify the interpretation of it in this passage, according to the former sense.

"1. If the soul" here "does not mean *the spiritual and immortal part of man,* but is synonymous with animal life, or dead body, the obvious meaning of the passage, as referring to the two distinct parts

of the human nature of Christ, is lost. The last clause would only be a redundant repetition of the first. Whereas there is plainly such an opposition between them, as that they convey distinct meanings, and refer to different things. 'Thou wilt not leave my soul in hell; nor suffer thy Holy One to see corruption.'

"2. According to the interpretation which is here opposed, there is no account given of *the soul of Christ*, in the interval between his death and his resurrection—the whole passage merely affirms the condition of his body. But if the former clause of the passage be interpreted of the *soul or spiritual part* of the human nature of Christ, as the latter undoubtedly is of his body, there is then a full account of the condition of both parts of his nature. His *soul* was in *hell*, but not left there—his *body* in the *grave*, but did not see corruption.

"3. It is evident that some part of the human nature of the blessed Jesus, called his *soul*, was to be left in some place called *hell*. But if *soul* means merely his animal life, this not being a distinct subsistence, there was no part of his nature in *hell*. The term *soul*, therefore, cannot mean his body, his animal life, but the spiritual and immortal part of his human nature. This, *his soul, properly so called*, was in hell, but was not left there.

"4. This passage was understood of the descent of the *rational and intellectual* soul of Christ into hell, by the primitive Church. Bishop Pearson, in his learned work on the Creed, asserts, that there is nothing in which the Fathers more agreed than this, *a real descent of the soul of Christ unto the*

habitation of the souls of the departed," though they differed as to the persons to whom, and the end for which they descended; and he quotes their opinions at length.

"5. By denying that the descent of Christ into hell, in this passage, is meant of the descent of his *soul, properly so called,* we give up the principal argument from Scripture, of the *existence of the human soul of Christ.* Apollinaris, an early heretic, denied to Christ an *intellectual or rational soul,* the place of which was supplied, he said, by the *Word,* or Divinity. Against this heresy, the orthodox urged the text relative to Christ, 'Thou wilt not leave my soul in hell.' Christ's descent into hell they considered as an undeniable proof that he had a *reasonable soul:* For it could not be his *Deity* that descended into hell; that being omnipresent, was incapable of any local transition. It could not be his *body,* for that was committed to the tomb. It must therefore have been his *reasonable, human soul.*"

The same passage was also urged against the Eutychians, who altogether denied the *human* nature of Christ, asserting that there was in him but one nature, the *divine.*

"But it is of primary importance, in this discussion, to ascertain the correct meaning of the word which, in this passage, and many others, is translated *hell.* If this mean a *place of departed spirits,* then the *descent* of the *spirit, or soul,* of Christ into the same abode is established.

"The word *hell,* in our English translation of the Bible, answers in the original to two distinct

words, *αδης*, *hades*, denoting merely a secret invisible place, and hence applied to the place of departed spirits; and *γεεννα*, *gehenna*, signifying the place of final torment."

It is made evident, from an elaborate examination into which the Bishop enters, of the meaning of the former word *αδης*, or *hades*, among the Greeks, and the corresponding word *orcus* among the Romans, and *sheol* among the Jews, and also from the signification which the authors of the Septuagint translation of the Old Testament annexed to the term in above sixty places where it occurs, and from the obvious import of it in those passages where it occurs in the New Testament; that when the apostles spoke of *hades*, they used it in its settled, universal, and appropriate sense of the place of departed spirits. And this is the word which is rendered *hell* in the passage relating to our Saviour in the sixteenth Psalm.

Some observations are then made in regard to the situation of the place of departed spirits, and to the probability of the souls of the righteous and the wicked existing there in different conditions and different regions of that unknown abode.

"That region of the departed where the souls of the righteous repose, in the interval between death and the resurrection, is denominated by our Saviour Paradise—'This day, says he to the penitent thief, 'thou shalt be with me in Paradise.' Not in *heaven*, the abode of the blessed—for to heaven our Lord ascended not till after his resurrection, as appears from his own words to Mary Magdalene—but to that region where the righteous abide in joyful hope of the consummation of their bliss."

The objections to this opinion, drawn from other parts of Scripture, are then answered; the ends for which our Saviour descended into hell are shown to be of the most important nature; and the distinction is pointed out between this doctrine and the Papal doctrine of purgatory.

The whole argument is thus concisely and admirably summed up by the Bishop himself:—

"As the souls of men are not admitted into heaven, the place of happiness, nor into hell, the place of final torment, according to the representation of the sacred writings, until the resurrection and judgment of the great day; and as the soul, both from reason and Scripture, is not previously in a state of unconsciousness—it follows, that during this interval, it must subsist in a separate state.

"As the happiness of heaven; and the misery of hell, the place of final torment, are represented in Scripture as the happiness or misery of the *whole man*, of his body united to his soul; and as this union, dissolved by death, is not renewed until the resurrection and judgment of the great day; it follows, that previously to this event, the soul cannot be a subject of the happiness of heaven, or of the misery of the final hell of torment, but must be in a *separate* state of incomplete, though inconceivably great felicity or woe.

"And that there is a place of the departed, denominated, in allusion to its secret and invisible character, *αδης*, *hades*, or hell, where, in *distinct* abodes, the souls of the righteous and of the wicked experience inconceivable happiness or misery, expecting the consummation of their felicity or woe,

at the day of judgment, is placed beyond doubt by the fact that Christ's human soul was in hell *(hades)*, in the place of the departed, and in that part of this place denominated Paradise, in the interval between his death and resurrection.

"For, during this interval, his human soul was in some place; since, independently of every other consideration, it was declared of him by the prophet, that 'his soul was not to be left in hell.'

"But his soul, during this period, could not have been in heaven; for he did not ascend to heaven, agreeably to his own declaration, until after his resurrection.

"Nor could his soul have been in the hell of torment; for he declared, as matter of triumph and joy to the penitent thief, that after death they should be together in Paradise.

"In Paradise, then, that region of peace and joy, in *hades*, the place of the departed, was the human soul of the blessed Jesus in the interval between death and the resurrection.

"And where the human soul of Jesus was during this period, there, during the same period, must be the souls of the human race whose sentence of mortality he sustained, and of whom he was the representative."

The abstract which I have made of this dissertation, though large enough to give the reader a general idea of the manner in which the subject is treated, is, however, but an imperfect representation of the piece itself. It does not exhibit the full force of his reasonings, the aptness and variety of his illustrations, the imposing and overwhelming array

of his authorities. He had examined the question with great care, and knowing how little it was understood, and how much less it was regarded, and at the same time considering that it was a doctrine of Scripture, and an article of the Church, he was anxious to place it in such a clear and convincing light, that it might be both fully comprehended and devoutly believed. He therefore brought to it all the powers of his mind and the fruits of his research, that every position might be fortified, every objection overthrown, every doubt removed. And it does appear to me that no one can read it, who is not wholly indifferent to the subject, or blinded by prejudice, without a conviction of the truth of the doctrine in general, however he may differ in regard to certain speculations with which it is connected. It was from the persuasion that some service might be rendered to the cause of truth, on a point which is but little examined, that the notice of this dissertation has been so much extended; and the hope is entertained, that it may still more effectually serve it by leading many to a perusal of the treatise itself.

The labours of Bishop Hobart in his extensive diocese, where the points to be visited were often very remote from his place of residence and from each other, and in the large parish of which he was Rector, where both the temporal and spiritual cares were more weighty than usual, would have been enough to break down the physical strength of most men, and to have distracted and overwhelmed their minds. But, in 1816, he received an invitation to visit the diocese of Connecticut; and deeming it

important to the interests of that section of the Church, that Episcopal duties should not be intermitted there, he cheerfully consented to make this new addition to his labours. In a previous year, during a short visitation of six weeks in our own state, he held confirmation in twenty churches, preached forty times, and travelled eleven hundred miles. During this he confirmed, in thirty-five churches, thirteen hundred and twenty persons, visited ten other congregations, consecrated seven edifices to the worship of God, and ordained twelve deacons and seven priests.

Nothing can be more dry and uninteresting than this naked detail, and yet nothing less so than the circumstances themselves to which it relates. What is thus stated in a few lines, occasioned profound emotion in thousands. Wherever the Bishop was expected for confirmation, the clergyman was roused to extraordinary exertion, and felt all the tenderness of his pastoral care; parents were filled with anxious wishes for their children, or with gratitude to God for inspiring them with a sense of their duty; the young were withdrawn from the world in which they so naturally delighted, engaged in reading, meditation, and prayer, and agitated with the complicated feelings of joy and hope, timidity and awe.

Wherever he came, though merely to visit the congregations, there was always a degree of excitement. From the respect which was entertained for his sacred office, the persuasion of his superior wisdom, and the advantages of his ripe experience,

his discourses were heard with that deep attention which is due to the exposition of God's word, and his suggestions received as the counsels of paternal authority. In consecrating churches he came to mingle his congratulations with the joy of the people upon the crowning of their labours, their efforts, and ardent prayers, and to raise their thoughts from the house of the Lord on earth, which was so dear to their hearts, to the beauty and glory of the Church triumphant in heaven. And when new labourers were sent forth into the vineyard of the Lord, both he and others indulged in the delightful anticipation of a more abundant and joyful harvest.

Besides, there was something in the social character of the Bishop which heightened the interest of his official intercourse with his people. His sympathies were always with the company in which he chanced to be, and his heart in the business in which he was engaged. With persons of education and refinement he was at his ease, and he accommodated himself without any effort to those of low degree. Frank, courteous, and accessible, no one was embarrassed either by the dignity of his station or the superiority of his talents. Even his peculiarities, which were somewhat remarkable, his abruptness in conversation, his absence of mind, the quickness of his movements, the playfulness of his remarks, and his occasional neglect of the ordinary forms of society, did not materially lessen the reverence for his character, while, at the same time, they increased the affection for his person. Without a spirit of adulation, he had a singular

faculty of making men pleased with themselves, by directing the conversation to the subjects in which they were interested, or to the pursuits or studies in which they excelled. From the keenness of his discernment, a slight acquaintance was sufficient for him to gain an accurate knowledge of the character of those into whose company he was thrown; and from the importance of this knowledge in the station which he occupied, wherever he had any doubts, he was very careful to correct, or confirm his own observations by the information which he could procure from others. Seldom, therefore, forming an erroneous estimate of men, he mingled among them on an easy footing, with great gratification to them and advantage to himself.

From the Rev. John Skinner to Bishop Hobart.

"*Forfar, North-Britain, Feb.* 26, 1816.

"REV. SIR,

"I have for a long season meditated the making my acknowledgments to you for 'the Armour Invincible' which you put into my hands, when called upon, as a son, to defend the character of a revered father; and as a sound Churchman, to repel one of the most malignant attacks ever made upon 'the truth as it is in Jesus,' and the divinely instituted 'pillar of truth,' the Catholic Church—her ministry and discipline.

"Having observed, at last, a ship destined to proceed direct from Dundee, in my vicinity, to New-York, I gladly embrace the opportunity afforded me of testifying my humble admiration of your

invaluable 'Apology for Apostolic Order and its Advocates.'*

"In circumstances and situation almost precisely the same, the Episcopal Church of America and Scotland ought ever to feel a lively interest in each other's prosperity. It gives me heartfelt pleasure to inform you, as an approved friend of 'Primitive Truth and Order,' that the venerable portion of the mystical body of Christ to which I belong, after having been subjected to a whole century of ignominy, contempt, and scorn, is hourly advancing in respectability at home, and in esteem abroad. The exertions of her friends, not more distinguished by their rank in the state than by their own personal worth, have procured for the Episcopal Church in Scotland even royal patronage. An Episcopal fund has been established, to which the whole bench of Bishops in England, as also the Universities of Oxford and Cambridge, have liberally subscribed. This produces already £100 per annum to the Bishop of Edinburgh, with £50 to four other Bishops, and £60 to my venerable father, as Primus, who would receive no more, besides an allowance to the poorer clergy. Two new chapels are about to be erected in Edinburgh, which will cost £30,000. The son of the late estimable Bishop Horsley offi-

* It was a curious circumstance, that the character of the attack made on Bishop Skinner, in Scotland, was so much like that which was made by Dr. Mason on the advocates of Episcopacy in this country, that his son literally used what he terms the unanswerable reasonings of the Apology for Apostolic Order, in putting to silence a champion of Presbytery, more bitter in his invectives than the editor of the Christian's Magazine at New-York.

ciates in a chapel in Dundee, which cost, about five years ago, £7000; and my father and brother are about to erect one in Aberdeen, at nearly an equal expense. In fact, no town in Scotland, of any respectability, is without a handsome Episcopal chapel, and a clergyman of talents and acquirements; so that, contrasted with those troublous times, when three or four Episcopalians were not permitted to meet together, the change in our situation is great. To God alone the praise is due. * * *.

"Your hearty well wisher,

"And truly faithful servant in Christ,

"J. SKINNER."

From Dr. Samuel S. Smith, formerly President of Princeton College, to Bishop Hobart.

"*Princeton, Jan.* 27, 1817.

"DEAR SIR,

"It should be no subject of surprise, that I remember you and other gentlemen who were associated with you at any period during your residence at this place. It has not been my fortune to meet with those who were more amiable, nor have others more estimable in literature or religion fallen in my way. Some of those, especially, with whom I am at present surrounded, are far from effacing the agreeable recollections of those remote moments. I too often see austerity, gloom, and harsh suspicion, where candour, taste, and benevolent sentiment had prevailed. * * *.

"I have been thinking seriously, since I received

your letter, of your plausible demonstrations of a secondary heaven. I am inclined to believe that the pious mind cannot enjoy here complete felicity till the resurrection of the body re-unites the whole man. The human soul appears to be of that order, that it receives all its ideas, sentiments, and emotions through the medium of the body. The unembodied mind may think on the stock of ideas acquired in life, and disposed by the fancy in beautiful images; but to derive information in a new state of being, and to enjoy its *peculiar* felicities, seems to require our *whole* nature, endowed with proportionably *new* and *peculiar* powers of perception and combination. But it is in vain for us, in this state, to philosophize on a condition of being of which we have no means afforded us to judge. The inferences which you and your excellent authors have drawn from the Scriptures, have proceeded as far, and perhaps as justly, as they can be pursued.

"I have the pleasure to be, with the utmost cordiality,

"Your most obedient,

"And most humble servant,

"SAM. S. SMITH."

In his address to the Convention this year, Bishop Hobart notices, with great satisfaction, "the increase of the numbers and the piety of several congregations, which had been effected by assiduity in parochial labours, and by the frequent performance of the service of the Church, without a departure from her prescriptions, or the introduction of modes of

exciting the feelings, which her sober institutions do not warrant." He then remarks, that "the advancement of piety in our Church does not demand a recourse to any other means than those which she has prescribed, and which the wisdom of ages has sanctioned. Let the minister, as frequently as circumstances will admit, assemble his congregation for divine worship; let him be faithful in proclaiming to the people committed to his charge, the whole counsel of God, and the distinguishing truths of the dispensation of mercy and grace through a Redeemer; let him diligently attend to parochial visitation and catechetical instruction; let him publicly and privately call his people not only to a devout attendance on those public ordinances by which, in the exercise of penitence and faith, their union with their Redeemer is maintained, but to private and constant intercourse with heaven, in pious reading, meditation, and prayer; let him thus be instant 'in season, out of season,' and his labours will be blessed, generally, in the increase of the numbers of his congregation, but always, in their establishment in substantial piety, agreeably to the principles of the Church. This should be the great object, and this is the best reward of the services of her ministers.

"No opinion is more unfounded than that there is a deficiency as to the means of pious instruction and devotion in the forms of our Church. She has provided *daily* morning and evening prayer; and hence her ministers, when circumstances admit and require, can assemble their flocks for any purposes of Christian edification, not only *daily*, but *twice* in

the day, and lead their devotions to heaven in prayers, to the use of which he hath bound himself by the most solemn obligations, and than which surely no one of her ministers will presume to think that he can make better. But to suppose that our Church, while she thus furnishes public edifices for the celebration of the social devotion of her members, warrants their meeting elsewhere, except where peculiar circumstances—in the want of a building, or in the size of a parish—render it necessary; or to suppose that while she thus fully provides in her institutions for the Christian edification of her members, she thinks it can be necessary for this purpose to have recourse to private meetings, the devotions of which tend to disparage the liturgy, and eventually to lessen the relish for its fervent but well-ordered services, would be to impute to her the strange policy of introducing into her own bosom the principles of disorder and schism, and, perhaps, of heresy and enthusiasm.

"My Brethren of the Clergy—suffer me seriously and affectionately, with a view to guard, not against present, but possible evils, to fortify these sentiments by an authority to which an appeal ought never to be made in vain. It is the authority of one whose piety was as humble and fervent as his judgment was penetrating and discriminating, and his learning extensive and profound. It is the authority of one, too, who lived in those times when the private associations commenced, the effects of which he deprecated, but which were finally awfully realized in the utter subversion of the goodly fabric of the Church whose ministry he adorned, and in

the triumph, on her ruins, of the innumerable forms of heresy and schism. The judicious Hooker thus speaks, in that work on Ecclesiastical Polity in which he delivers so many lessons of profound wisdom: 'To him who considers the grievous and scandalous inconveniences whereunto they make themselves daily subject, with whom any blind and secret corner is judged a fit house of common prayer; the manifold confusion which they fall into, where every man's *private spirit and gift*, as they term it, is the only bishop that ordaineth him to this ministry; the irksome deformities whereby, through endless and senseless effusions of indigested prayers, they who are subject to no certain order, but pray both *what and how they list*, often disgrace, in most insufferable manner, the worthiest part of Christian duty towards God; to him, I say, who weigheth duly all these things, the reasons cannot be obscure, why God doth in public prayer so much regard the solemnity of *places where*, the authority and calling of *persons* by *whom*, and the precise appointment, even with what *words* and *sentences*, his name shall be called on, amongst his people.'"

In this address, the Bishop also endeavoured to impress on the minds of the members of the Convention, and, through them, on the Episcopalians of the diocese, the immense importance of the Theological Seminary which it was proposed to establish. The scheme, which for years he had so fondly cherished, at length began to meet with the co-operation and support of others; he therefore prosecuted it with greater earnestness than ever. He set forth the various advantages of such an

institution—held up the munificence of other denominations in this respect as a noble example, and endeavoured to rouse Churchmen to a generous emulation of their liberality and zeal.

While he was thus anxious about the education of those who were to be the guides and instructers of others, he was not inattentive to the wants of the most humble members in his spiritual charge. At a meeting of the superintendents, teachers, and scholars of the Sunday Schools of St. John's Chapel, for the purpose of conferring premiums, he delivered an address on the nature, design, and advantages of Sunday Schools, which, from its justness, simplicity, and beauty, cannot now be read without admiration, and which, at the time, must have given a new impulse to the exertions of all who were engaged in this benevolent work.

In the same year, also, he delivered an address before the New-York Protestant Episcopal Missionary Society of Young Men and others, in which he explained the character of the institution, gave an interesting statement of facts in regard to the benefits of missionary labours in our diocese, and showed the pressing necessity for their extension. He concluded with a most earnest appeal to the pious bounty of those whom God had prospered in their worldly concerns, and sanctified by his heavenly grace.

"In this painful crisis, to whom shall the Church look but to those on whom Providence, in his benignity, pours temporal abundance, and to whom he opens the full treasures of grace? The hearts of the young turn from those pursuits and pleasures,

to which youthful feelings impel them, and glow with pious ardour to aid in the apostolic work. To this holy work their elder brethren, who should be examples to them of pious zeal, will not surely advance with hesitating step and reluctant hand. Would that I commanded the heart and the hand of every Episcopalian! Could I open them to a more exalted object of benevolence than the extension of that kingdom of the Redeemer which bestows peace on the guilty, and salvation on the lost children of men?

"Let me then, with the deepest solicitude, call on them to consider whether, when the Church to which they belong, pure in her doctrine, apostolic in her ministry, and edifying in her worship, needs all the bounty that they can appropriate for the purposes of religion, that bounty should be directed into other channels? This Church is worthy of the undivided support, beneficence, and zeal of those whom she nurtures in her fold. By promoting her prosperity, they hasten the time when that Church shall appear as when first she rose under the hand of her Divine Founder, 'all glorious within.'"

From the Rev. Henry Hadley Norris to Bishop Hobart.

"*Hackney, April* 1, 1818.

"RIGHT REV. SIR,

"Though personally unknown to you, your name has been for many years familiar to me, through the intervention of Archdeacon Daubeny, with whom I am intimately acquainted; and the respect excited by his report, has been most fully confirmed

by an Apology for Apostolic Order, which I have long considered as the most condensed and luminous statement of the argument in support of that vital point of Christian theology that has fallen under my observation. Under the influence of this feeling, I was anxious to convey a pledge of it to you; and during the late unhappy differences which interrupted the friendly intercourse between this country and America, I availed myself of the return of Dr. Inglis to Nova-Scotia, to intrust him with a volume I had recently published, and which he felt confident he could find the means of conveying with safety from Halifax to New-York.

"The claims of that volume to your attention were merely the facts which it contained relative to a question, in the issue of which, not England alone, but, I verily believe, the whole world is interested—I mean that of the Bible Society; and I sent it to you, that you might have a body of evidence before you, which even here could only be obtained by the most vigilant and persevering inquiries, facilitated by peculiar circumstances most favourable to the investigation. The volume, it is highly probable, never reached you, and therefore I take the liberty of making you a renewed tender of it under a more auspicious state of things, which has freely opened the channels of communication; and, together with it, I enclose several publications, all treating upon the same important point—some as presents from their respective authors, and the remainder selected for the ability with which they are written, and for the information which they contain. I hope you will receive this little packet

as holding out the right hand of fellowship, and respectfully soliciting confidential intercourse, such as should subsist at all times between the several parts of the Church of Christ, and which is more than ever necessary, in my apprehension, at the present time, when a specious design is most actively prosecuting, of substituting the unity of indifference for the unity of faith, and incorporating the universe in one community, in which, by a solemn act of compromise, the various imaginations of men and the truth of God are to be blended together, and the Bible is to be received as the common text-book, equally authenticating them all. * * *.

" The strong feeling of my mind has long been, that the reformed Episcopal Churches ought to unite as the Primitive Churches used to do—that professing our belief in the communion of saints, we should act up to the spirit of that profession. Under this impression, I hailed, last year, with a pleasure I cannot adequately convey to you, the proffered friendship and correspondence of the South-Carolina Protestant Episcopal Society for the Advancement of Christianity, and I was delighted to see the interest with which the communication was read, and the eagerness expressed to embrace the proposition with cordiality, and to convey, in the most unqualified terms, the high sense which our Society for Promoting Christian Knowledge entertained of the alliance proposed, and the assurance that it would at all times cultivate the correspondence of its sister society with the utmost assiduity, from a powerful conviction that both

societies would thus materially promote the welfare of each other, and more especially of that just cause which in their respective spheres of action they were simultaneously exerting themselves to promote. I have had my thoughts bent upon a similar proposal to you for several years past, indeed, I may say, have had my pen in hand to execute it; the conviction, however, that I fill no station sufficiently ostensible to sanction the proceeding, has repeatedly induced me to forego my purpose; but I can refrain no longer, our mutual interests make it almost indispensable 'that this wall of partition should be broken down, that we should take sweet counsel together, and walk to the house of God as friends,' as fellow-members of the body of Christ, as fellow-soldiers enlisted under one Captain of our salvation, and now, especially called upon to contend earnestly and in concert for the common faith. * * *. I am sure, that if in the other dioceses of America there are Episcopal Societies formed upon the model of ours, that is not liberalized according to the distempered charity of the day, we shall as heartily give them the right hand of fellowship, as we have given it to that of South-Carolina; and I am not without hopes that some sort of alliance might be effected with the Society for the Propagation of the Gospel in her missionary exertions. Of course we cannot look to your unestablished Church for pecuniary contributions, but must rather prepare ourselves for supplying your wants from our abundance; but you might be able to supply men trained to endure the hardness which the missionary should be inured to, and withal sound in the faith

and economy of the Gospel; at all events, an interchange of sentiments and of information upon the religious phenomena of the day in our respective communions, might be established; and even this could not fail of being mutually beneficial in a very high degree.

"In Bishop Dehon's communication there was some mention of a library forming at Charleston for the benefit of the clergy. If I knew what books are already procured, and what were chiefly wanting, I might have it in my power to assist the Bishop in accomplishing his object; and I beg you to assure him, that I should have great pleasure in doing so. And in conclusion, I beg to assure yourself that I am, with much respect, and with every sentiment with which a subordinate clergyman should regard the Bishops of the Christian Church,

"Very faithfully yours,

"HENRY HADLEY NORRIS."

From Bishop Hobart to the Rev. John M'Vickar.

"*New-York, June* 7, 1818.

"MY DEAR SIR,

"It gives me unfeigned pleasure to hear, in various ways, of your increasing usefulness. I know no greater source of gratification than to view the progress of real piety, in connexion with the principles, the order, and the worship of our Church, and to perceive that this advancement is effected by those sober but zealous parochial labours which, in their ultimate success, far exceed the more noisy but less transient pretences of enthusiasm. May

your example, my dear Sir, long afford this gratification.

"I send you two pamphlets, the principles and views of which are the result of much serious reflection, and which I hope will accord with your judgment. I am extremely solicitous that you and your friends at Hyde-Park should unite with the friends of the Church at Poughkeepsie, in establishing a Dutchess Bible and Common Prayer Book Society, on the principles of that contemplated on Long-Island. * * *. The Bible and Common Prayer Book Society in this city was established before the Bible Society, and it would be unfortunate if the Church people in this diocese should oppose the principles and views of that institution. Union among ourselves is an object, to effect which each one should be prepared to make some sacrifices of private opinion. * * *.

"Believe me,

"With much regard,

"Yours, &c.

"J. H. HOBART."

The following letter, which was written to myself on occasion of a contemplated journey to Europe, which it was thought expedient I should take for the recovery of my health, will furnish a proof of the kind and tender interest which the Bishop always felt in the welfare of his friends.

"*New-London, August* 26, 1817.

"I received your letter, my dear friend, and the information of Bishop Dehon's death, at this place,

and they occasioned a greater depression of spirits than I have felt for a long time. With regard to yourself, it is some consolation that you are awakened to a sense of the danger of your situation, before it is too late to avail yourself of the means of restoration. You have every reason to hope that, by the blessing of God, these means will be effectual. You should endeavour to keep up your spirits. There is something inexpressibly consolatory in the assurance that God is our Father, and that he watches over us with more than a parent's love. Life is short and vain at best, but while we have God for our Friend and Father, we can rejoice in the midst of all the tribulations of the world. Good may come out of temporary evil. Your health may be restored completely, and then your voyage may have been a source of gratification to you.

"In haste,

"Ever and most affectionately yours,

"J. H. HOBART."

The following letter was written to me while I was in Europe.

"*New-York, July* 17, 1818

"MY VERY DEAR FRIEND,

"You must not conclude, because I have not written to you, that I am indifferent to you; on the contrary, I believe a day has rarely passed, in which I have not thought of you with interest and affection. But something or other has always prevented my carrying my resolution to write to you into effect. Procrastination, an aversion to writing,

bodily and mental languor, and I may add, more than the ordinary pressure of duties and of cares; and besides, I was desirous that when I did write, you should receive my letter; and you seemed moving about so much, that I thought hitherto the chance was very much against your receiving letters. I knew also that Jane* was constantly writing to you, and acquainting you with all our domestic and Church affairs. Be assured, however, that my heart has been with you, and that no person has been more delighted than myself with the news of the restoration of your health. How gratified I should have been to be with you. I think I could have seen with an eye and an heart as much alive as your own to the beauties of nature and art, the sublime and interesting scenery through which you have passed, and the stupendous monuments of human genius, taste, and industry, with which you have been for the year past conversant. How much pleasure do I anticipate from your return, as well from again enjoying your society, as from the accounts which you will give me of your travels! After all, England, because there is the Church in her apostolic and primitive purity of doctrine and ministry, is the most interesting country to me. Get as much information there as you can concerning the Church, its ministers, &c. &c. I enclose two letters—one to Archdeacon Daubeny, and the other to Mr. Norris, of Hackney, near London, who has recently commenced a correspondence with me; and who, Dr. Inglis, of Nova-Scotia, informs me, is a most exem-

* Mrs. Berrian.

plary clergyman, of large fortune, which, as well as his health, time, and talents, he is spending in the service of the Church; and he is as good a Churchman (which, by the by, is saying not a little of him,) as your friend. I shall write him a long letter in answer to his, but do not wish to delay this letter containing an introduction to him. Assure him that I value most highly his communication, and that I shall not fail to avail myself of his proffered correspondence. And let him know all that you may think interesting with regard to myself and the clergy and Church here. * * *.

"My family are well, as are yours and all your friends here and at Elizabeth. Your letters are grateful to us all. Shall we not hear from England? That God may bless you, and return you to us in good health, is the prayer of

"Your sincere and affectionate,

"J. H. HOBART."

From the Rev. Dr. Inglis, now Bishop of Nova-Scotia, to Bishop Hobart.

"*Halifax, Nova-Scotia, May* 18, 1818.

"RIGHT REV. SIR,

"The Rev. Mr. Norris, of Hackney, near London, supposing me to enjoy the honour of occasional intercourse with you, has requested me to mention him, as an introduction to some inquiries with which he is desirous to be permitted to trouble you.

"And although I have never enjoyed this satisfaction, and can scarcely be known to you, unless merely by name, as the son of a person formerly

well known in some of the churches over which you preside, I take the liberty of complying with Mr. Norris's request.

"He is a clergyman of independent fortune, which he devotes to the service of religion; and is one of the most zealous defenders and supporters of our National Church. He has been made more generally conspicuous by very bold attacks upon the structure and tendency of the Bible Society, which begin to excite much uneasiness in many, although it cannot be denied that a large number of excellent hearts are still its supporters and advocates.

"In his private circle of acquaintance Mr. Norris is known as a pattern of all good works. Living in a very populous parish, whose means of accommodation for its parishioners on Sunday are very insufficient, although its church is of enormous size, he has built, chiefly at his own expense, a beautiful chapel, with large accommodations for the poor. He has affixed it to the parish church in the most constitutional manner—serves it himself, with the assistance of a curate, whom he supports, and has endowed it, that it may never be unserved. His whole time, and health, and talents, are devoted to public objects of the noblest kind; and I lament to say that he is wearing himself away by his unceasing labours. The present Bishop of Llandaff, Dr. Marsh, gave him the first vacant stall in his cathedral, which was an honourable testimony to his character and principles.

"You will, I doubt not, feel an interest in the prosperity of our Church in your neighbourhood. We are not without our trials, but draw forth en-

couragement from the promises, in which we humbly hope we have a share. Before the death of my lamented father, a very considerable addition was procured to the insufficient salaries of our clergy, all of whom now receive a clear income of £200 sterling from England, in addition to whatever local advantages they can obtain. When disabled by infirmity, they have a pension of £100 sterling; their widows have pensions of £50 each; and scholarships of £30 sterling per annum are founded, both at our college and preparatory school, for candidates for orders, with a preference to the sons of missionaries. The benefits of these arrangements begin to be felt, and we have now twenty young men of fair promise preparing for ordination. Our committee of the Society for Promoting Christian Knowledge flourishes beyond our hopes, and has proved a powerful bond of union among ourselves, so that not one clergyman, and very few Churchmen in this diocese, have joined the Bible Society. The Madras system of education is daily extending itself from a central school of the first character in this parish, which is attended already by four hundred children, and their number receives daily increase. * * *.

"With humble prayers for the blessing of God upon every part of that branch of the Christian Church which has the advantage of your watchful care and able direction, I have the honour to be,

"Right Rev. Sir,

"Very respectfully,

"Your dutiful servant,

"JOHN INGLIS."

Among the subjects noticed in the Bishop's address to the Convention this year, there was one in regard to which he had for a long time shown a most affectionate and paternal concern, and which it is thought may not be without a degree of interest to the reader.

"It is a subject of congratulation, that our Church has resumed the labours which, for a long period before the revolutionary war, the Society in England for Propagating the Gospel in Foreign Parts, directed to the religious instruction of the Indian tribes. Those labours were not wholly unsuccessful; for, on my recent visit to the Oneidas, I saw an aged Mohawk, who, firm in the faith of the Gospel, and adorning his profession by an exemplary life, is indebted, under the Divine blessing, for his Christian principles and hopes to the missionaries of that venerable society. The exertions more recently made for the conversion of the Indian tribes, have not been so successful, partly because not united with efforts to introduce among them those arts of civilization, without which the Gospel can neither be understood nor valued; but principally because religious instruction was conveyed through the imperfect medium of interpreters, by those unacquainted with their dispositions and habits, and in whom they were not disposed to place the same confidence as in those who are connected with them by the powerful ties of language, of manners, and of kindred. The religious instructor of the Oneidas, employed by our Church, enjoys all these advantages. Being of Indian extraction, and acquainted with their language, dispositions, and customs, and

devoting himself unremittingly to their spiritual and temporal welfare, he enjoys their full confidence; while the education which he has received, has increased his qualifications as their guide in the faith and precepts of the Gospel. Mr. Eleazar Williams, at the earnest request of the Oneida chiefs, was licensed by me, about two years since, as their lay-reader, catechist, and schoolmaster. Educated in a different communion, he connected himself with our Church from conviction, and appears warmly attached to her doctrines, her apostolic ministry, and her worship. Soon after he commenced his labours among the Oneidas, the Pagan party solemnly professed the Christian faith. Mr. Williams repeatedly explained to them, in councils which they held for this purpose, the evidences of the divine origin of Christianity, and its doctrines, institutions, and precepts. He combated their objections, patiently answered their inquiries, and was finally, through the divine blessing, successful in satisfying their doubts. Soon after their conversion, they appropriated, in conjunction with the old Christian party, the proceeds of the sale of some of their lands to the erection of a handsome edifice for divine worship, which will be shortly completed.

"In the work of their spiritual instruction, the Book of Common Prayer, a principal part of which has been translated for their use, proves a powerful auxiliary. Its simple and affecting exhibition of the truths of redemption is calculated to interest their hearts, while it informs their understanding, and its decent and significant rites contribute to fix their

attention in the exercises of worship. They are particularly gratified with having parts assigned them in the service, and repeat the responses with great propriety and devotion. On my visit to them, several hundred assembled for worship; those who could read were furnished with books; and they uttered the confessions of the liturgy, responded its supplications, and chanted its hymns of praise, with a reverence and fervour which powerfully interested the feelings of those who witnessed the solemnity. They listened to my address to them, interpreted by Mr. Williams, with such solicitous attention; they received the laying on of hands with such grateful humility; and participated of the symbols of their Saviour's love with such tears of penitential devotion, that the impression which the scene made on my mind will never be effaced. Nor was this the excitement of the moment, or the ebullition of enthusiasm. The eighty-nine who were confirmed, had been well instructed by Mr. Williams; and none were permitted to approach the communion, whose lives did not correspond with their Christian profession. The numbers of those who assembled for worship, and partook of the ordinances, would have been greater, but from the absence of many of them at an Indian council at Buffalo.

"I have admitted Mr. Williams as a candidate for orders, on the recommendation of the Standing Committee; and look forward to his increased influence and usefulness, should he be invested with the office of the ministry.

"There is a prospect of his having, some time hence, a powerful auxiliary in a young Indian, the

son of the head warrior of the Onondagas, who was killed at the battle of Chippewa, and who, amiable and pious in his dispositions, and sprightly and vigorous in his intellectual powers, is earnestly desirous of receiving an education to prepare him for the ministry among his countrymen. I trust that means will be devised for accomplishing his wishes. We ought never to forget that the salvation of the Gospel is designed for all the human race; and that the same mercy which applies comfort to our wounded consciences, the same grace which purifies and soothes our corrupt and troubled hearts, and the same hope of immortality which fills us with peace and joy, can exert their benign and celestial influence on the humble Indian."

Shortly after this notice, the chiefs of the Oneidas sent an address to Bishop Hobart, marked by the peculiarities of style belonging to that race, and a child-like and touching simplicity, which was answered by him with a happy accommodation to their customs and taste.

"*Right Rev. Father,*

"We salute you in the name of the ever-adorable, ever-blessed, and ever-living sovereign Lord of the universe; we acknowledge this great and almighty Being as our Creator, Preserver, and constant Benefactor.

"*Right Rev. Father,*

"We now, with one heart and mind, would express our gratitude and thankfulness to our great and venerable father, for the favour which he has bestowed upon this nation, in sending Brother

Williams among us, to instruct us in the religion of the blessed Jesus. When he first came to us, we hailed him as our friend, our brother, and our guide in spiritual things; and he shall remain in our hearts and minds as long as he shall teach us the ways of the Great Spirit above.

"*Right Rev. Father,*

"We rejoice to say, that by sending Brother Williams among us, a great light has risen upon us: we see now that the Christian religion is intended for the good of the Indians as well as the white people; we see it, and do feel it, that the religion of the Gospel will make us happy in this and in the world to come. We now profess it outwardly, and we hope, by the grace of God, that some of us have embraced it inwardly. May it ever remain in our hearts, and we be enabled, by the Spirit of the Eternal One, to practise the great duties which it points out to us.

"*Right Rev. Father,*

"Agreeably to your request we have treated our brother with that attention and kindness which you required of us; we have assisted him as far as was in our power, as to his support: but you know well that we are poor ourselves, and we cannot do a great deal. Though our brother has lived very poor since he came among us, yet he is patient, and makes no complaint: we pity him, because we love him as we do ourselves. We wish to do something for his support; but this it is impossible for us to do at present, as we have lately raised between three and four thousand dollars to enable us to build a little chapel.

"*Right Rev. Father,*

"We entreat and beseech you not to neglect us. We hope the Christian people in New-York will help us all that is in their power. We hope our brother will by no means be withdrawn from us. If this should take place, the cause of religion will die among us; immorality and wickedness will prevail.

"*Right Rev. Father,*

"As the head and father of the holy and apostolic Church in this state, we entreat you to take a special charge of us. We are ignorant, we are poor, and need your assistance. Come, venerable father, and visit your children, and warm their hearts by your presence, in the things which belong to their everlasting peace.

"May the great Head of the Church whom you serve, be with you, and his blessing ever remain with you.

"We, venerable father,

"Remain your dutiful children,

"HENDRICK SCHUYLER,
"SILAS ANONSENTE,
"WILLIAM TEHOIATATE,
"DANIEL PETERS,
"NICHOLAS GARAGONTIE,
"WILLIAM SONAWENHESE, &c.

"*Oneida, Jan.* 19, 1818."

The Bishop's answer:—

"*My Children,*

"I have received your letter by your brother and

teacher, Eleazar Williams, and return your affectionate and Christian salutation, praying that 'grace, mercy, and peace,' from God the Father, and from our Lord Jesus Christ, may be with you.

"*My Children,*

"I rejoice to hear of your faith in the one living and true God, and in his Son Jesus Christ, whom he has sent, whom to know is life eternal; and I pray that, by the Holy Spirit of God, you may be kept steadfast in this faith, and may walk worthy of him who hath 'called you out of darkness into his marvellous light.'

"*My Children,*

"It is true, as you say, that the Gospel of our Lord and Saviour Jesus Christ is intended for Indians as well as white people. For the great Father of all 'hath made of one blood all the nations of the earth;' and hath sent his Son Jesus Christ to teach them all, and to die for them all, that they may be redeemed from the power of sin, and brought to the acknowledgment of the truth, and to the service of the living God.

"*My Children,*

"It is true, as you say, that the religion of the Gospel will make you happy in this world as well as in the world to come; and I join in your prayer, that you may profess it inwardly as well as outwardly; that by the power of the Holy Spirit, you may be 'transformed by the renewing of your minds,' and acquire the holy tempers, and practise the holy duties which the Gospel enjoins. And for this purpose I beseech you to attend to the instructions of your faithful teacher and brother, Eleazar Wil-

liams; to unite with him in the holy prayers of our apostolic Church, which he has translated into your own language; to listen with reverence to the divine word which he reads to you; to receive, as through grace you may be qualified, and may have an opportunity, the sacraments and ordinances of the Church; and at all times, and in all places, to lift up your hearts in supplication to the Father of your spirits, who always and every where hears and sees you, for pardon, and grace, to comfort, to teach, and to sanctify you, through your divine Mediator, Jesus Christ.

"*My Children,*

"Let me exhort you diligently to labour to get your living by cultivating the earth, or by some other lawful calling; you will thus promote your worldly comfort, you will be more respected among your white brethren, and more united and strong among yourselves. And when you are thus engaged, you will be saved from many temptations; and you will prove yourselves to be good disciples of Him who, by his inspired apostle, has enjoined, that while we are fervent in spirit, we be 'not slothful in business.'

"*My Children,*

"Continue to respect and to love your brother and teacher, Eleazar Williams, and to treat him kindly; for he loves you, and is desirous to devote himself to your service, that, by God's grace, he may be instrumental in making you happy here and hereafter. It is my wish that he may remain with you, and may be your spiritual guide and instructor.

"*My Children,*

"I rejoice to hear that your brethren, the Onondagas, are desirous of knowing the words of truth and salvation. I hope you will not complain if your teacher, Eleazar Williams, sometimes visits them, to lead them in that way to eternal life, which, from God's word, he has pointed out to you. 'Freely you have received,' you should 'freely give;' and being made partakers of the grace of God through Jesus Christ, you should be desirous that all your red brethren may enjoy the same precious gift.

"*My Children,*

"It is my purpose, if the Lord will, to come and see you the next summer; and I hope to find you, as good Christians, 'denying ungodliness and worldly lusts,' and living 'righteously, soberly, and godly' in the world. I shall have you in my heart, and shall remember you in my prayers; for you are part of my spiritual charge, of that flock for whom the Son of God gave himself even unto the death upon the cross, and whom he commanded his ministers to seek and to gather into his fold, that through him they might be saved for ever.

"*My Children,*

"May God be with you, and bless you.

"JOHN HENRY HOBART,

"Bishop of the Prot. Epis. Church in the State of New-York."

From the time that this unhappy people placed themselves under the Bishop's pastoral charge, until he rested from his labours, he showed the kindest solicitude both for their temporal and spiritual welfare. He visited them at their settlement—corres-

ponded with their chiefs and their teacher—acted as their friend and counsellor in all their difficulties; and when a plan was proposed for the emigration of part of the tribe to Green-Bay, he wrote more than once in their behalf to the Secretary of War—made many judicious and useful suggestions for the improvement of their condition; and after their removal to that remote region, still extended to them his watchful and protecting care.

During this year, Bishop Hobart published a Charge, which had been delivered to the clergy in New-York at the opening of the Convention in 1817, and subsequently in the state of Connecticut. It was entitled "The Corruptions of the Church of Rome contrasted with certain Protestant Errors." The object of it was to show that there was no ground for the vulgar prejudice which is entertained by many against our Church, on account of its resemblance in some particulars to the Church of Rome; to point out in what material respects they differed from each other, and to make it appear that we had adopted the true medium between the extravagant pretensions of the Papacy on the one hand, and the unbounded license of private judgment on the other. The whole subject is well managed, but the last point is treated with so much good sense, and such just discrimination, as to make it worthy of especial notice.

There was a period when the decrees of ecclesiastical councils were received as the infallible decisions of truth; when it was supposed that they were directed by the unerring Spirit which presided in the assembly of the inspired apostles, and were

therefore entitled to the same implicit reverence as the oracles of the living God. These pretensions were too impious and absurd to receive general credit, except in an ignorant and superstitious age. But when, at a more enlightened period, their fallacy was discovered, it was likewise found that the rejection of error did not always lead to the adoption of truth.

"The throne of infallibility, from which one oracle was displaced, was usurped by another; and *private judgment,* renouncing all that the wisdom of ages had sanctioned, all regard to the voice of the Church *catholic,* not in the restricted sense in which the Church of Rome claims that title, but in its extension, *semper, ubique, apud omnes, always, every where, among all,* claimed for itself almost all the prerogatives of Papal infallibility. Hence we have seen, and continue to see, any number of Christians who choose to associate together, and even any individual Christian, claiming the right to interpret the word of God, and to deduce from it the unerring articles of doctrine, without any regard to the faith of the universal Church, which constitutes the best exposition of the sacred volume.

"God forbid, my brethren, that I should say aught against the right of private judgment in matters of religion, when properly exercised. The doctrine that every man, being individually responsible to his Maker and Judge, must, in all those concerns that affect his spiritual and eternal welfare, act according to the dictates of his conscience, is that cardinal principle of the Protestant faith which should be most soundly guarded. But there is a wide differ-

ence between the *unlimited* and the *restricted* right of private judgment; between each individual forming his code of religious doctrine, without employing as a light, amidst the innumerable and jarring opinions that perplex his researches, the faith of the universal Church, as far as he can ascertain it; and the same individual, while he claims the right, which no intelligent creature can surrender, of judging for himself, seeking with humility and with deference that guidance which is to be found in the faith of the Church universal. He may, indeed, fail in his efforts; he must depend frequently on the learning and information of others; and liability to error is inseparable from our present fallen state. But there is much less danger of error, when he follows the light, as far as it is disclosed to him, which has shone on the Church universal, than when he proudly violates that order of Providence by which, in the present world, the less informed must, in some measure, depend on those more enlightened; and takes for his guide, in matters of religion, his own judgment, taste, and fancy; disregarding entirely the *faith of the great body of all Christians in all places and at all times.*

"It is on this sound principle, as well as on those declarations of Scripture which pronounce the Church to be the 'pillar and ground of the truth,' and which commands us to 'hear the Church,' that our Church declares, in her articles, that 'the Church is a witness and keeper of holy writ,' and has 'authority in controversies of faith.'"

After having pointed out the errors into which so large a portion of the Christian world had fallen, by

the lofty and unwarrantable pretensions to infallibility and power on the one hand, and by a total disregard and contempt for the practice and authority of the Church universal on the other; and showing the conformity of our own communion to the pattern of the Primitive Church; the Bishop then boldly meets the popular objection of our Protestant brethren, which is such a hinderance to the adoption of the truth.

"What though it may be said, that these principles would limit the communion of the Church to a small proportion of professing Christians, and place in a state of schism a large number of the Christian family? If these principles be true, their obligation cannot be weakened, nor their importance diminished, by the number, the piety, and the zeal of their opponents. The prevalence of error hitherto permitted by the counsels of an inscrutable Providence, is a trial of our faith, but ought not to weaken or subvert it. Was not the revelation of God's will confined from the beginning to a small number of the human race, in the plains of Shinar, and in the fields of Jordan? Are not large portions of the globe still under the dominion of the prince and powers of darkness? It is not for man to arraign the dominion of the Most High. For purposes wise and good, but inscrutable by us, did he not permit heresies early to stain the purity of the faith? Was there not a period when the divinity of his blessed Son was doubted and denied by a large portion of the Christian world? Did not the dark cloud of Papal superstition for ages disfigure and conceal the primitive splendour of the Christian Zion?

And need we wonder, then, that the Sovereign of the universe still permits heresies to corrupt, and schisms to distract the Christian family? He will finally do right. He searches and mercifully judges the purposes of the heart; and, assuredly, honest purity of intention, and zealous endeavour to know and to do his will, will not fail of a reward from him who is no respecter of persons, but is the equal and kind Parent of all the human race. Still charity, though it should always soften the rigid features of truth, cannot change her divine character, nor dispense with her sacred obligations.

"Never, indeed, let us be guilty of worse than folly, of separating the means from the end—in placing the Church, which is to be preserved, and to spread the truth, superior to the truth itself—in advocating the ministry which was constituted for the salvation of the sheep of Christ, whom he bought with his death, solely for the sake of the powers with which it vests us, and not for the infinitely important objects which are the end of all its functions and its duties. Let us, then, provoke one another, by kind counsel, to greater fidelity in proclaiming to corrupt and sinful men, salvation through the merits, and sanctification through the grace of a divine Redeemer. But they are Christ's 'sheep.' In order then that they may hear the voice of their heavenly Shepherd, and be led by his grace in the pastures of life, and beside the waters of salvation, let us gather them, as he has commanded us, into his fold. They are 'the congregation of Christ'—let us unite them, in his body, to him their divine Head."

In the following year he delivered another Charge on the same subject, in which the principles of the Churchman are more fully stated and explained, in contradistinction to the corruptions of the Church of Rome, and to the errors of certain Protestant sects. It was his design in this, as in the former Charge, to show that in defending the scriptural and primitive claims of Episcopacy, we have no reason to fear the vulgar reproach, that we are verging towards Popery; and that others, in retreating from it as far as possible, do not on that account approach nearer to the truth.

From the Rev. J. H. Sprey to Bishop Hobart.

"*Birmingham, England, March* 20, 1819.

"RIGHT REV. SIR,

"Some apology is due to you for the liberty which, as a perfect stranger, I take in addressing you, but I cannot resist the opportunity afforded me, of sending this letter by a confidential friend, who is on the point of sailing for Philadelphia, to express the very sincere respect and admiration which I feel for your character, and your exertions in support of the Apostolic Church, in which you hold so important a station.

"It is but common gratitude in me, who have derived so much benefit as well as satisfaction from your labours, thus to return you my thanks; and at the same time permit me to request your acceptance of the accompanying volume, in which I have humbly endeavoured to contribute my mite to the support and defence of the truth. In the present dangerous days, when the enemies of the Church

are combining on all sides against her, it is highly desirable that she should derive all possible benefit from the associated labours of her friends; and it would be an event most beneficial, most desirable, could some regular channel of communication be opened between the zealous members of your Church and ours.

"On this subject I believe my excellent friend, Mr. Norris, of Hackney, has already addressed you; and I hope you will allow an humble individual like myself to add, that I shall be most happy in any way to further so good a work.

"Humbly praying that the great Head of the Church may pour down his blessings upon you, and all whom he has called to bear rule in his spiritual kingdom, in every quarter,

"Believe me, Right Rev. Sir,

"Your very faithful and humble servant,

"J. H. SPREY."

In 1819, when the temporary connexion of Bishop Hobart with the Church in Connecticut ceased, by the election of a person to the Episcopate of that diocese, he received the following letter of thanks from the Convention, for his disinterested and faithful services.

"*To the Right Rev. John Henry Hobart, D. D. Bishop of the Protestant Episcopal Church in the Diocese of New-York.*

"RIGHT REV. AND DEAR SIR,

"We have the honour to tender you the thanks of the Convention of the Protestant Episcopal

Church in the Diocese of Connecticut, for those temporary services which are this day terminated by the consecration of the Rev. Dr. Brownell to the Episcopate of this Diocese.

"In performing this duty, you will permit us to express the high sense entertained by the Convention, by ourselves, and by the Church generally, of the distinguished benefits which have resulted from your provisional connection with the diocese. When we reflect on the sacrifices which you made, and the labours which you incurred, in adding the care of the Church in this state to the arduous duties which devolved on you, in the large and extensive diocese of New-York; when we consider that the sacrifice was made, and these labours undertaken, without any view to pecuniary compensation; and when we call to mind the eminent services which you have rendered, the new impulse which your visitations have given to our zeal, and the general success which has attended the exercise of your Episcopal functions—we feel bound to offer to the Great Head of the Church and Supreme Disposer of all things, our sincere and heartfelt acknowledgment of the distinguished blessings which he has been pleased to confer upon us, through the medium of your services. We shall ever cherish a grateful recollection of these services. And although we are no longer connected by official ties, we indulge a hope, that there may be no diminution of the friendship and affection which have grown out of your occasional visitations among us.

"Accept, Right Rev. and dear Sir, from ourselves personally, and from the body in whose behalf we

address you, the assurances of our highest respect; and permit us to add, that it is with sentiments of the most cordial esteem, that we bid you an affectionate farewell.

"HARRY CROSWELL,
"NATHAN SMITH,
"S. W. JOHNSON."

From the Rev. H. H. Norris to Bishop Hobart.

"RIGHT REV. AND DEAR SIR,

"I have now before me two obliging letters of yours, written within two days of a year after each other; the former conveyed to England by Mr. Berrian, and the latter by Mr. Lawrence. Mr. Berrian has probably told you that he put the letter, of which he was the bearer, into the post at Liverpool, and (I conclude) never came to London,* so that I was disappointed of the pleasure I anxiously looked forward to, of giving you a sample, through him, how cordially you would be welcomed if your great engagements on the American Continent would admit of your visiting this country. The same fatality has hitherto attended your second confidential representative. He forwarded the case of books to Hackney, and announced by letter his having despatched it; and I had the mortification to learn by it, that I had actually been at Liverpool at the time he was addressing me from thence. * * *. The books with which you have favoured me, in

* I called on Mr. Norris, but he was at that time, I believe, absent on his usual summer's excursion.

some measure conveyed the information which I looked for from your own pen, and they may be pleaded with unanswerable evidence as an excuse for your not using it more punctually to your correspondents. I rejoice to see the Church of Christ, with no other aid but its own spiritual energies, so efficiently answering all those great purposes for which it was constituted by its Divine Founder. I survey, with especial delight, the American edition of our Family Bible made your own by the additional notes interspersed among those of the English edition. You have done us the honour of making no erasures, but need not, I think, have been so scrupulous. The work is equally capable of improvement by omission as well as insertion. It commenced upon the spur of the occasion, and circumstances did not allow of that extensive research and deliberation which, had the completeness of the work been the only object in view, ought to have been a previous labour, before the compilation had been entered upon. * * *. I hope you will be more copious in your additional notes when you come to the Gospels, as there I think we are particularly scanty and superficial. Some of the old English divines might be well exchanged for the modern. I rejoice to see also that you have bodies of young men incorporated in your religious societies, and that in these societies the genuine Christian principles are so well defined and supported, that your Church is spreading together with the spread of your population, and that so much zeal is called forth in the prosecution of all these important objects; but, above all, I rejoice in your Convention,

and in the wisdom which governs all its deliberations. * * *.

"You will expect to hear from me what our present circumstances and exertions are. Alas! our great grievance is, that we have not, like you, a Convention. Our Convocation is only the pageantry of what formerly so materially contributed to the purity and consolidation of the Church. * * *. Our newspaper details of the last year, read at the distance you read them, and without that practical knowledge which a residence amongst us only can afford, must convey to you frightful ideas of the state of our country, as well religious as political. I would not be understood as intending altogether to dispel those ideas, but only to qualify them with others calculated to throw in gleams of hope into the gloominess of your almost necessary conclusions. It is probably true that infidelity has been most extensively propagated, and with too abundant success among the lower orders, especially in our thickly peopled manufacturing districts; and that they have been bereft of all hopes and fears of an hereafter, that they might be let loose from all moral restraint, and be prepared for those desperate acts of violence which their seducers must find hands to perpetrate. But there is amongst us what has been very happily described as the quiet good sense of Englishmen, which, without showing itself, still retains a mighty influence, and diffuses its correctives in streams as copious and as diffusive in their currents as those in which the poison flows.

"Our Society for Promoting Christian Knowledge

has been gradually advancing itself in power and influence, as the sons of confusion have been spreading their seductions; and when I tell you that we put in circulation, in the year ending at our last audit, upwards of one million four hundred thousand Bibles, Prayer Books, and religious tracts, by much the larger portion dispersed at home, you will at once see how powerful an antidote is in regular diurnal application against all the evil working among us. But you are not yet in possession of all the criteria for judging of the corrective influence of our society. The extraordinary eruptions of the last year seemed to require an antidote peculiar to themselves. The society felt this; a special committee was formed for the counteraction of infidel publications, and the public were invited to supply the necessary funds; upwards of £6,000 have been subscribed, and about thirty anti-infidel tracts, especially levelled to the capacities of the lower orders, have been composed, and upwards of five hundred thousand of them distributed. And in order to provide the means of permanent counteraction, we passed a vote on Tuesday last, to provide every parish in the kingdom, upon the application of its pastor, with a parochial lending library, composed of such of the books upon our catalogue as he shall deem adapted to the capacity and circumstances of his flock. These are internal arrangements, which do not come before those living in distant regions, and unconnected with us, but which are very material to the taking a true estimate of our circumstances and condition. It is true that, during the tremendous convulsions occasioned by the French revolu-

tion, the attention of government was engrossed by the dangers menacing us from without, and had no leisure to exercise domestic vigilance. It is true that a sort of generalized religion has been diffused very extensively, but sound Churchmanship, as well in faith as discipline, has had a stimulus given to it by these defections. The battle between faith and indifference, and unity and amalgamation, has been well fought; and as far as rational conviction goes, the former, in both instances, have triumphed over their assailants; and most certainly the present and the rising generation have been stimulated by the conflict, to acquire the ability to give a much more satisfactory reason for the faith that is in them, than the generation to which they succeeded.

"By a parliamentary grant, and by a voluntary society, the deficiency of churches is progressively diminishing; and many of the late appointments to church dignities have been such as would have done credit to any age of the Church. Our universities, Oxford especially, have been repairing the decays of discipline and of the requisite knowledge for their degrees, and a competent knowledge of the evidences and principles of Christianity is made indispensable to every one. There is a great deal of lost ground to recover, and a great deal of mischief to be warded off and neutralized; but this conviction is both forcibly and extensively awakened. Our only solid foundation is the making it appear that we are what we profess to be, the genuine Church of Christ—that we hold forth the true light, and walk worthy of our vocation. This conviction is operating widely amongst us, and there is a growing

interest taking in the study of theology, and workmen that need not be ashamed are multiplying.

"The propagation of Christianity abroad is, moreover, engaging much of our attention; and when I tell you that we have, during the last year, collected nearly £50,000 by a king's letter, and that a mission college, upon an extensive scale, is at this time building at Calcutta, to be entirely under the Bishop's management, you will be satisfied that the Church is still in possession of much of the public confidence, and is doing her utmost to substantiate and increase her claim to it. Our danger arises more from the numbers than from the present influence and power of the dissenting interest. * * *. Our great defection is from the shopkeeper downwards. The Churchman never inquires into the religious persuasion of those to whom he gives custom, but the Dissenter always does, and those exclusively have his custom who go with him to meeting. Every art of this description has been long in very active operation, and that godliness must prosper in the world which has the most gain attached to it. But, after all, amidst the fluctuations of hope and fear for the political ascendency of the Church, which cannot fail to agitate every reflecting man as he surveys alternately what is doing to strengthen the establishment, and what to undermine it; still, as a spiritual body, the prospect most certainly is progressively brightening; and if called to suffer, my confidence is, that grace will be given her to witness a good confession, and that to those who have eyes to see it, she will be more glorious under persecution than with

the honours which now constitute her earthly splendour.

"That you may have some better criterion of judging than my report, I have begun collecting a small package of books and papers for you, which I shall consign to the care of Mr. Lawrence. I send you, as a present from Dr. Mant, now promoted to the See of Killaloe, in Ireland, a copy of his Family Prayer Book, compiled as a companion to the Society's Bible; from Dr. Kenny, a volume of his, on the Principles and Practices of Reformers in Church and State; from the Editors of the Churchman's Remembrancer, all the numbers of their monthly miscellany, containing authentic intelligence upon all genuine Church concerns; from Archdeacon Thomas I send you his Charge; and besides these, a few other theological works, as specimens of the state of religious opinion, and of the talent at present devoted to the service of the Church; and I send you also the Reports of our Church Societies. Some other things may occur to me before I close the packet, and I shall omit nothing which may enable you to take a true estimate of us. You are in possession of my feelings and my motives. I think we ought to devise means for acting as one body, as far as circumstances will permit; we are, by divine right, one body, and we ought to feel this, and cultivate fellowship with each other—that communion of saints which we all uniformly profess before God as an article of our common faith. I do not know any thing which would more promote this, than if you were to make a visit to this country. My house would gladly greet you with all its hos-

pitality, as long as you would continue under its roof; and I think I could accomplish all the introductions which would be gratifying to you. Do therefore think of this project, and if local duties will admit of it, let me hear that the proposal is adopted.

"I remain,

"With great respect and affection,

"Very truly yours,

"H. H. NORRIS.

"*Grove-street, Hackney, April* 18, 1820."

From Bishop Skinner to Bishop Hobart.

"*Aberdeen, 12th August*, 1820.

"RIGHT REV. AND DEAR SIR,

"I gladly embrace the opportunity of a vessel going direct from hence to New-York, to return you personally, those thanks which I requested my brother at Forfar to offer in my name, for the interesting communications which you had lately the goodness to send through his hands to the Scottish Bishops. They have all been perused by me, I assure you, with singular satisfaction, and with a heart full of pious affection towards our worthy and zealous brethren in the American Church: nor can any one who has sincerely at heart the interests of pure and undefiled religion, possibly view with indifference the rapid progress which the Gospel of Christ, in its purest and most primitive form, is making throughout the United States. Your exertions in the good cause have long been known and duly appreciated by the Church in Scotland;

and nothing could afford greater pleasure to me, as an humble individual of that Church, and I may safely venture to add, nothing could more gratify the Episcopal Church at large, than having the honour of occasionally corresponding with our venerable brethren in America, and mutually communicating what may at any time seem interesting in ecclesiastical affairs. * * *. That your valuable life may be long preserved to the Christian Church, and to that portion of it in particular over which you so worthily preside, is the earnest and devout prayer of,

"Right Rev. and dear Sir,

"Your most faithful and affectionate

"Brother in Christ,

"W. SKINNER."

In 1820 Bishop Hobart addressed a Pastoral Letter to the Clergy and Laity of his diocese, relative to measures for the theological education of candidates for orders. From the earliest period of his ministry he had felt a deep solicitude on this subject. It had at length excited a degree of interest in the Church at large. The expediency of establishing a Theological Seminary had been referred, by the General Convention in 1814, to the consideration of the Bishops in the several dioceses, and to the Standing Committees in the states where there were no Bishops; and though from a variety of circumstances the season was not altogether auspicious, yet in the succeeding Convention of 1817 a committee was appointed for the purpose of carrying the plan into execution. Some of the most respectable clergymen of our Church were

appointed to solicit donations for this important object in various sections of the Union, but their efforts were followed by no adequate results. Though the experiment was unsuccessful, the institution was, nevertheless, organized; and the hope was entertained that the next meeting of the General Convention might afford the means of awakening the attention of the members and friends of the Protestant Episcopal Church to an object so essentially connected with its honour and prosperity. Thus far Bishop Hobart, as a member of the committee, interested himself sincerely in the establishment of the General Seminary.

At the General Convention of 1820, the measure was adopted of removing the institution from New-York to New-Haven, in Connecticut. This measure could not have been carried without the co-operation of the Bishop and deputies from New-York. They yielded to it, however, from the persuasion that diocesan institutions would ultimately be established—that a general institution would rather be acquiesced in than cordially supported—and thus, while the principal part of the funds of the general institution would be raised in New-York, that diocese might be one of the few which would not have a Theological Seminary subject to her own control. The removal, therefore, of the General Seminary was consented to, on their part, as a measure of conciliation, it being understood, as was supposed, that a theological institution would be organized in New-York, for which the resources and contributions of the Episcopalians in that state were to be exclusively reserved.

After this explanation, Bishop Hobart entered into a consideration of the *right* of every diocese to make provision for the theological education of candidates for the ministry; the *expediency* of this provision being made by the diocese of New-York, and the mode in which it should be effected. Having discussed these points in a way which he thought would be satisfactory to the great body of the clergy and laity, he earnestly urged upon them the immediate formation of a diocesan seminary, and made such suggestions as he supposed might be useful in the definitive settlement of the plan at the approaching Convention, in case his proposal should be adopted. The subject was brought up in his annual address to that body, and while he anxiously guarded against the suspicion of his cherishing any hostility to the general institution, he again set forth the reasons in favour of the establishment of one for ourselves. The *extent* of our *resources,* arising from the numbers, the respectability, and the wealth of the individual members of the Church—the munificent gift of a generous individual, of sixty lots of ground in the immediate vicinity of New-York, for the benefit of a theological school—the faults in the organization of the general institution, as to the appointment of trustees, in which no proportional regard was paid to the relative numbers of the Episcopalians of the several dioceses, nor to the amount of their contributions, and in consequence of which our own would be deprived of her just degree of influence and control; all these considerations seemed to make it a duty to adopt a measure which was so

vitally connected with the prosperity and honour of the Church in this extensive diocese. These reasons appeared so forcible and conclusive to the members of the Convention, that the "Protestant Episcopal Theological Education Society" was immediately established, and went into operation the following year.

The following letter from Mr. Cornelius R. Duffie to Bishop Hobart, it is thought, will be read with interest even by those who were not acquainted with the writer, but it will awaken in those who were, the tender recollections of one who, from his eminent piety and worth, and his unwearied and successful labours, was regarded with universal esteem, and by a large circle of friends with enthusiastic admiration and love.

"*New-York, October* 10, 1821.

"RIGHT REV. SIR,

"I come to give you notice of my desire to present myself as a candidate for holy orders, and of my readiness to enter upon such preparatory exercises as you may appoint.

"If the time of life at which I have arrived is not without disadvantages, I believe it has brought a due sense of the responsibility of the sacred office, and of the importance of deliberating well before it is assumed. I hope I have not deceived myself in judging of the motives which govern me; but lest I may have overlooked any objection to the reasonableness of my intention, or to the prospect of my usefulness, I submit my purpose, with entire deference, to your consideration and revision.

"I cannot, however, avoid perceiving that the events of my life for some time past, and the dispositions they have produced in my mind, tend strongly to point out the path I have chosen; and as far as these may be regarded as indications proceeding from the Spirit of God, I am compelled, though it be with apprehension and self-distrust, to allow their influence.

"A few years of practical acquaintance with the world, by showing me that fortune and the fairest prospects were often vain and deceptive, and that even success and prosperity were less to be desired than feared for their tendency to make men forgetful of themselves, had forced upon me a sober, and perhaps a severe estimate of life. But that last and most overwhelming of all earthly bereavements* which I have recently suffered, has made me feel the uncertain tenure even of the most cherished and valued happiness, and by disconnecting me in a great measure from the ordinary motives to exertion, has taken from me all inclination or ability for mere worldly pursuits.

"It is now not less necessary to my health and tranquillity, than to my sense of duty, that I should place before me some great and useful object, in the prosecution of which I may occupy my time

* The loss of his companion and partner in life, who, from the sweetness of her disposition and the heavenly frame of her mind, was the object of the most pure and exalted affection during her life, and whose memory was cherished by him with such a tenderness and sacredness after her death, as seemed to soften all his feelings, to hallow all his thoughts, and to wean him completely and effectually from that world which he had long before renounced.

and my thoughts; and I am confirmed in believing the one which I have now in view to be that to which, in the providence of God, I am called, because in no other can I be sure of the permanent approbation of my own mind, or find motives sufficiently powerful to excite its exertions.

"If you, Right Rev. Sir, shall approve my decision, my former habits of study will be revived and pursued with a diligence proportioned to the importance of their object; and though I do not expect by these means to escape from the recollections which depress me, yet I hope they will become less painful by being improved to the same great purpose.

"My highest wishes will be gratified, if I shall be able to fill up the residue of my life in the conscientious endeavour to incite all within my power to the love and service of Him who has ever continued to me the conviction and acknowledgment of his infinite wisdom and goodness; and who has made me to see and to know that in the Gospel of Jesus Christ there is unfailing support under all the circumstances of life, as well as abounding consolation and triumph for the mortal hour.

"I beg you to excuse the detail of motives and views into which this letter has extended, but which I thought necessary, to enable you to come to a proper determination upon the subject of it.

"With perfect respect,

"I am, Right Rev. Sir,

"Your most obedient servant,

"CORNELIUS R. DUFFIE."

Mr. Duffie was verging towards middle age when he made his application to be admitted as a candidate for orders. He had received a liberal education, and prepared himself for the profession of the law; he never, however, entered upon the practice of it, but spent the greater part of his life in mercantile pursuits. But he still kept up his literary habits, associated with his college companions, and frequently employed his pen in writing the annual reports of our religious societies (of all of which he was an active and zealous member), in such a way as was equally creditable to his piety and taste. He was therefore prepared, without any extraordinary effort, for the change which he contemplated in his habits and pursuits. When he entered into the ministry, he was immediately surrounded by a number of his personal friends, who formed a small but select and interesting congregation, harmonizing with him for the most part, as well in their devoted attachment to sound Church principles, as in piety and zeal. In a short time the congregation was so much increased by his assiduous and faithful labours, as to enable them to erect a spacious and splendid edifice,* which they completely filled; when, in the midst of his usefulness, he was suddenly called to render an account of his "stewardship," and to enter, as we doubt not, "into the joy of his Lord." It was my lot, as one of his early companions, to preach his ordination sermon, and within a few short years to unite in the last offices for him in his dying hours, and in the deep and heartfelt grief of

* St. Thomas' Church, New-York.

his parishioners and friends at this sudden termination of his useful career.

A most interesting circumstance connected with theological learning in our diocese, occurred in the course of this year, which, from the agency that Bishop Hobart had in it, may very properly be noticed in an account of his life. Mr. Jacob Sherred, one of the Vestrymen of Trinity Church, who, by a long course of successful industry, had amassed a considerable fortune, and by his unostentatious but abundant charities was constantly relieving the poor and the needy, and drawing down upon him the blessings of those who were "ready to perish," closed his life by an act of munificence which, we trust, will be a memorial of him throughout all succeeding generations. He was without children, and with the exception of the pious and estimable lady to whom he was united, there were but few who had any very pressing claims on his recollection and kindness. Bishop Hobart regarded this as one of the cases where delicacy might be waved in the accomplishment of a great and important object, and he therefore urged him to make a bequest to the Theological Seminary, which might bear some proportion to his ample means. He was the more emboldened in this application, because it met with the rare and disinterested support of the person who was chiefly concerned to prevent any diversion of the fortune from its natural course.

On the day of Mr. Sherred's death, or on the following day, the Bishop was dining with me, and his mind naturally turning to this subject, he indulged in a variety of conjectures as to the amount of the

bequest. The modesty and silence of the former in regard to his intentions, made the Bishop somewhat apprehensive of the result. "I am afraid," he remarked, "that it may not be more than a scholarship or a fellowship; but if it should be a professorship*—I always thought well of him—but I shall then think that he has acted nobly." The Bishop was impatient to learn what had actually been done, and left the table early. In a short time he returned almost breathless with haste, and, full of gratitude and joy, cried out, "He has left us half his fortune!"

From the great respectability and importance of the State of New-York, and the increasing number and resources of the Episcopalians in it, Bishop Hobart had before been strongly disposed to favour the establishment of a diocesan seminary. The munificent bequest of Mr. Sherred, together with the valuable grant of land from Mr. Clement C. Moore, which afforded a beautiful and convenient site for the institution, rendered this at once a practicable scheme. A regard to the promotion of those sound principles which he considered as vitally connected with the best interests of our Church, increased his anxiety for this arrangement. But still, from a spirit of conciliation, he was willing to give up the unrivalled advantages which, through the good providence of God, our own diocese enjoyed, and to share them with the Church at large. The constitution of the General Seminary was ac-

* Twenty thousand dollars were required for the establishment of a professorship.

cordingly re-organized in such a way as to give a just degree of influence and control to the several dioceses; and the institution was transferred from Connecticut to New-York. The magnanimity of his conduct on this occasion has never perhaps been duly appreciated by those who differed from him in their views, while the policy of it was doubted by some of his friends. From the profound respect which was entertained for him by most of the clergy and laity of his own diocese, from their general accordance with his opinions, or their readiness to acquiesce in his wishes, an institution of our own would have been in a great measure subject to his control. The appointments would have been made with an exclusive view to the support of the principles and policy which it had been the ruling aim of his life to promote—to the inviolable union of evangelical truth and apostolic order. But though in the new arrangements great influence was given to the diocese of New-York in the management of the General Seminary, yet, if Bishop Hobart had attempted to act as he undoubtedly would have done in a diocesan seminary, it would soon have been seen that this influence was altogether impotent. The whole plan was formed in a spirit of compromise. There might be opposition to his views in the board of trustees, which he could not control. There might be reserve and silence in the faculty on points which he himself would have loudly proclaimed. He had given up what he might easily have retained, and never did any man make a greater sacrifice of his private feelings and wishes for the sake of general harmony and peace.

During this year also, a residuary legacy of considerable amount was left to Bishop Hobart by Mrs. Sarah Startin, in trust, for the purposes of promoting religion and learning in the State of New-York. A portion of it, agreeably to the will, was appropriated to the endowment of a professorship in Geneva College, bearing the name of her husband, and the income of the remainder was to be applied in such ways as the Bishop might deem most conducive to the interests of our Church. This bequest was likewise made in compliance with his suggestions and wishes. She was in a great measure free to dispose of her fortune according to her pleasure, for there was no material interference with it on the score of relationship or duty. She had no children of her own, and a suitable provision was made for an orphan whom she had adopted. Simple, prudent, and even economical in her own habits, she had always been profuse in her bounty to others. Her respect for the Bishop amounted almost to veneration, and her attachment for his family was truly maternal. They had received many substantial proofs of her kindness during her life, and a still more important one was furnished by a liberal provision which she made in their behalf in her last will. She wanted to carry this farther, and to leave the whole of the residuary legacy, which the Bishop had prevailed upon her to apply to public purposes, for his private benefit; but though she pressed it upon him with the greatest earnestness, yet, with a delicacy, disinterestedness, and consistency which would not perhaps have been shown by

most men, he decidedly opposed this diversion of it from its original and laudable designs. I received this account, shortly after her death, from the Bishop himself.

From the Rev. Henry H. Norris to Bishop Hobart.

"MY DEAR SIR,

"Your obliging favour reached me about a week ago, and this morning the bulbs have all been planted in my garden; and should they prosper, of which there is every promise, I shall take great delight in looking at them as a sort of connecting link between our two divisions of the Catholic Church, and in being reminded by them of yourself, whose kindness so promptly gratified my wishes to possess them. I have scarcely any science in this department of physicks; indeed I have no time to do more than make the circuit of my garden before I sit down after breakfast to my books, or go to London to attend upon committees; but it is still a great delight to me, and the more so from the circumstance of my store of plants being a confluence of the contributions of distant friends. * * *.

"I rejoice to hear that your Theological School is settled so much to your satisfaction, and I pray God it may prosper, and that you may live to see it rear up a body of clergy such as you would wish to see ministering in your congregations. Notwithstanding the times, which I am feeling very materially with all landed proprietors, I shall most gladly make my offering whenever you call upon me for it;

and I wish I could employ it as an excitement to others; but there are great calls upon us at this time, which will appeal in vain. * * *.

"Very truly and affectionately yours,

"H. H. NORRIS.

"*February* 4, 1822."

From the same to the same.

"MY DEAR SIR,

"I have had the pleasure of receiving two letters from you in the course of the present year.* * *. To both of these I have replied, and have been expecting your list, that I might put it into my bookseller's hands, and complete the collection, so as to have shipped it during the present season, which I am now fearful will not be the case, as I am just about to commence my summer's excursion amongst my friends, and shall not be at home again before October. In my last letter I told you that I was very busily occupied in writing a letter to Lord Liverpool upon the subject of his speech, which you told me had operated so mischievously in America, as of course it has done here. I published that letter on the first of July, and the same day forwarded a copy to Mr. Lawrence, to be transmitted to you, and have since heard that it was on its way to New-York; so I hope by this time it has nearly reached its destination. * * *. The American branch of Christ's holy Catholic Church is filling at this time a most important station upon the earth. What our future fortunes are to be, it would be presumptuous to calculate upon. There is amongst

us a large measure of genuine Christian zeal and decided Church principle, and both are upon the increase; but then there is a tremendous confederation, topped by false brethren, and bottomed by Socinians, who are working incessantly and systematically upon all departments of the community. * * *. The specific object of it is to make *schism* catholic instead of *unity;* unity therefore must fall, unless those who are its divinely appointed guardians cherish it with more than ordinary solicitude, and exercise an apostolic jealousy in maintaining one mind and one mouth amongst themselves.

"Believe me to be,

"Very truly yours,

"H. H. NORRIS.

"*July* 30, 1822."

In the fall of 1822 Bishop Hobart had an attack of bilious intermittent fever at his country-seat in New-Jersey, which excited the utmost apprehension in the minds of his people, and which was the precursor of that series of attacks which gradually impaired his constitution, and finally occasioned his death. A number of his clergy and personal friends, as soon as they heard of his danger, went out immediately to see him, as well for the purpose of testifying their affectionate concern for him, as of rendering those kind and assiduous attentions which, in a place of retirement, were so much needed. As to myself, I was in a state of the most anxious apprehension about the issue of the disease. With all my efforts, when I entered the sick room, I could not conceal my agitation. He himself how-

ever was perfectly calm, and with a view of soothing me he said, "Do you think I am afraid to die?" The composure, the simplicity, and dignity of that scene, I shall never forget.

But though he was so unmoved at the probable approach of death in his own case, yet I remember to have seen him on one occasion overwhelmed at the prospect of this event in regard to another. Though naturally quick in his sensibilities, he had generally a great mastery over his feelings; at any rate, he did not often exhibit, even on the most melancholy occasions, strong outward expressions of emotion and grief. But at the time to which I allude, nature entirely subdued him. I had accompanied him on a visit to the Rev. Mr. Bulkley, at Flushing, on Long-Island, who was lying dangerously ill. This clergyman was a man of humble attainments, but of a sound mind, correct principles, and deep and unaffected piety. I never knew any one who surpassed him in meekness and lowliness, in simplicity of character, in purity of thought and intention, or who was more entirely free from all dissimulation and guile. For these engaging qualities every body respected and loved him. We found him on the very eve of his departure. The Bishop, after a few moments' conversation with him in a calm and soothing strain, withdrew; but no sooner had he got out of his hearing, than he burst into a flood of tears, and was literally convulsed by the violence of his grief.

From the Rev. Henry H. Norris to Bishop Hobart.

"*Grove-street, Hackney, Feb.* 14, 1823.

"MY DEAR SIR,

"* * *. I send you the several Archiepiscopal and Episcopal Charges delivered last year. * * *. The Bishop of London's Charge, and the two of the Bishop of Calcutta,* are the most worth your perusal. There you will see genuine Christian wisdom exhibited; and when you have read the latter, you will be prepared to appreciate the loss which Christianity in general, and the Church of England in particular, have sustained by his sudden and premature death. This sad catastrophe is the most calamitous event that could have befallen us; his profoundly wise measures for the Christianizing of India were rapidly advancing towards maturity, and wanted his finishing hand. * * *. I was much rejoiced to see, by the documents you sent me, that a noble benefactor has enabled you to establish your College with such fair promise of its being an efficient nursery for your Church. I pray God he may be the first of a long line of benefactors to sustain it, and extend its benefits; that you may be thus furnished with a succession of men well exercised in Christian discipline, and well seasoned with knowledge, both human and divine, to hold forth the word of life in the midst of the present Babel of error and vain conceit, and make pure and apostolic Christianity famous among you. In this country the present omens are by no means auspicious. The policy of the day, with respect to religion, is precisely that of Gallio—all restraint, not

* Bishop Middleton.

merely upon religious opinion, but upon the propagation of it, is to be taken away, and God is either to be honoured or dishonoured according to the private judgment or private perversity of every individual. * * *.

"Believe me
"Very truly yours,
"H. H. NORRIS."

Towards the close of the summer Bishop Hobart, feeling the need of relaxation, proposed to make an excursion to Quebec, and wished me to accompany him. The weather was remarkably fine, the scenery throughout a great part of the route, though familiar to us both, was too varied and beautiful to be reviewed with indifference, and the latter part of the journey had all the freshness and charm of novelty. The Bishop, disencumbered for a while of his ordinary cares, was placid and cheerful, and disposed to derive enjoyment from all the objects around him. He was peculiarly interested when, on crossing our own border, we got at once among a people differing in language, costume, and habits, from our own, who appeared to be not only contented and happy, but to have all the characteristic vivacity and gaiety of the nation from which they had descended. I was perhaps still more interested, as every thing around me awakened the recollections of France, through which I had travelled a few years before with so much pleasure and delight. The passage from Montreal down the St. Lawrence was particularly pleasant, for though the banks are for the most part neither bold nor romantic, yet the

rich verdure of the fields, the constant succession of bright and cheerful villages, the varied form of the spires and towers of the churches, with which they were all adorned, and the neat and often spacious rectory which usually adjoined them, made the whole a very novel and enlivening scene. The sight of these churches, in which all worshipped by the same ritual, professed the same faith, and were of one heart and one mind, made a very pleasing impression upon the Bishop, notwithstanding he regarded this unity in many respects as merely an agreement in error. It had been the earnest endeavour of his life, and the prevailing passion of his soul, to promote unity in the truth. He was led into a train of beautiful reflections upon this subject, the substance of which, even after the lapse of so many years, I distinctly remember, though the expressions are forgotten.

The antique and foreign aspect of the city of Quebec, so different from the appearance of our own cities, where all is so new and fresh, and for ever changing, is a source of amusement to every one who has not been abroad; and the magnificent views which it commands from its heights, can be seen by none who are fond of nature in her grandeur, without admiration and delight. We visited, in company with Mr. M'Ilvaine, of Philadelphia, Colonel Biddle, of the United States army, and Colonel Hunter, of the Royal Horse-Guards, the Falls of Chaudière and the Falls of Montmorency, and enjoyed in a high degree both the romantic beauties of these striking scenes, and the agreeable and intellectual society into which it was our hap-

piness to be thrown. Colonel Hunter, who had served under Lord Wellington throughout the Peninsular war, had just made an extensive tour through our own country. With taste and refinement, and a mind enlarged by foreign travel, he had noticed every thing amongst us with such a spirit of liberality and kindness, as was calculated at once to flatter our national pride, and to make our brief intercourse with him an occasion of sincere regret at our parting.

The Bishop received very kind and respectful attentions from the most distinguished persons in Quebec, in which, as the companion of his journey, I of course participated. During the short time which we spent there, we dined with Lord Dalhousie, the Bishop of Quebec, and Chief Justice Sewell; breakfasted with Colonel Harvey, near the plains of Abraham, and spent a most agreeable day at the country retreat of Dr. Mills, the chaplain of the forces. We saw less than we wished of the estimable Archdeacon, Dr. Mountain, who, by a serious accident which happened just at that time, was confined to his house and his bed. The Bishop was requested to preach at the cathedral in the morning of the only Sunday on which we were there, and myself in the afternoon.

But the pleasure of the first part of our excursion was a singular contrast with the pain and suffering of our return. We set out by land, and before the close of the first day the Bishop was seized with a most violent bilious attack, which filled me with anxiety and alarm. We travelled in wretched cabriolets, which were sufficiently uneasy vehicles for

those who were well, but which were agonizing to one who was deadly sick. We had to stop frequently on the road; but, upon the slightest intermission of suffering, the Bishop was impatient to proceed. Five hundred miles were before us, and each one seemed almost intolerable. At Three Rivers, I think, we got into the steam-boat, which, from its greater ease and speed, was a sensible relief. Still there was a considerable distance to be travelled by land. At Whitehall the Bishop was so unwell that he was unable to sit in a carriage, and a mattress was placed in it, on which he laid till we came to Albany. I rendered him every attention which sympathy and friendship could suggest; but when I considered the value of his health and life, I was almost overwhelmed with the responsibility of my temporary charge. It was this attack, from which he did not entirely recover after his return, that suggested the thought of his visit to Europe.

At the meeting of the Convention in 1822, Bishop Hobart, in his annual address to that body, made an extract from an address of Bishop White, in which the latter endeavours to discourage Episcopalians from uniting with other denominations of Christians for religious purposes, and states the reasons upon which his objection to this union is grounded. As the avowed friend of general Bible Societies, Bishop White did not mean to apply his remarks to these associations, but as Bishop Hobart thought his reasonings were no less applicable to them than to others, he introduced them with a view of strengthening his opinions against all general associations.

"A strict adherence to these principles and views, stated with so much interest, must indeed be considered as 'required by the exigences, and even the existence of our Church.' The spirit of them seems to me applicable to *all* associations for religious purposes where Episcopalians unite with those 'severed from them by diversity of worship, discipline, or by contrariety in points of doctrine.' We ought indeed to 'treat every denomination in their character as a body with respect, and the individuals composing it with degrees of respect or esteem, or of affection, in proportion to the ideas entertained of their respective merits.' But a due regard both to principle and sound policy, and even Christian harmony, requires, in the judgment of him who addresses you, that we avoid intermixture with them in efforts for religious purposes; and that for the propagation of the Christian faith, by whatsoever particular mode, we associate only among ourselves, and act exclusively under the guardianship and authority of our own Church.

"The views founded on this opinion, the propriety of which seems to me so obvious, which originally influenced me with respect to the union of Episcopalians with other denominations in Bible societies, have gained strength by subsequent reflection and observation. These societies seem to me erroneous in the *principle* on which, in order to secure general co-operation, they are founded—the *separation of the Church from the word of God—of the sacred volume from the ministry, the worship, and the ordinances which it enjoins as of divine institution, and the instruments of the propagation*

and preservation of gospel truth. As it respects Churchmen, the *tendency* of these societies has appeared to me not less injurious than the principle on which they are founded is erroneous. They inculcate that general liberality which considers the differences among Christians as non-essential; and they thus tend to weaken the zeal of Episcopalians in favour of those distinguishing principles of their Church which eminently entitle her to the appellation of apostolical and primitive.

"The *success* of institutions which are erroneous in the principle on which they are founded, or in the measures which they adopt, cannot vindicate them, except on the maxim, that 'the end justifies the means.' Nor is this success to be considered as evidence of the favour of heaven; for then, divine sanction would be obtained for many heretical and schismatical sects, which, at various times, have obtained great popularity, and corrupted and rent the Christian Church.

"It is a satisfaction to me, that in withholding my support from Bible societies, I act with those in the highest stations in the Church from which we are descended, and with the great body of its clergy. But it is a source of painful regret to find myself differing on this subject from many of the clergy and members of our own communion whom I greatly esteem and respect. I would wish to guard against the supposition of any design on my part to censure those Episcopalians who deem these societies worthy of their support, and the proper channels of their pious munificence. Among the Episcopalians of this description, I recognise, in the president and

acting vice-president of the American Bible Society, individuals who are not for a moment to be suspected of acting from any other principle than a sense of duty, and whose pure and elevated characters adorn the Church of which they are members. My object is not to censure others, but, in the discharge of my official duty, to state and defend the principles on which I think Churchmen should act in their efforts for the propagation of the Gospel; and to ask for those who do act on these principles, the credit of an adherence to the dictates of conscience, and an exemption from the imputation of being unfriendly to the distribution of the oracles of truth. No imputation can be more unjust, injurious, or unkind. It is not to the *distribution of the Bible*, but to the *mode* of distribution, that our objections apply. We deem ourselves not warranted in sanctioning what appears to us a departure from the *apostolic mode* of propagating Christianity—in the separation of the sacred volume from the ministry, the ordinances, and the worship of that mystical body which its Divine Founder has constituted the mean and the pledge of salvation to the world. And we think that Episcopalians will best preserve their attachment to the distinctive principles of their Apostolic Church, and thus best advance the cause of primitive Christianity, and most effectually avoid all collision with their fellow Christians who differ from them, by associating for all religious purposes only among themselves."

Nothing can be more decorous and becoming than the language of this address. The sentiments were such as any individual had a right to express,

without any reasonable ground of offence to those who might entertain different views, and such as a Bishop who attached great importance to them, was in his official character bound to express. The personal allusions were so kind, and delicate, and respectful, that it might well have been supposed not even the parties themselves would be hurt by them, and of course that no pain would be given to others.

But it was otherwise. The address was made the occasion of an attack on the part of an anonymous writer, under the signature of a Churchman of the diocese of New-York, in a temper and style which were altogether unsuitable to his own character and pretensions, to the subject itself, and to the sacredness and dignity of the person assailed. It is this spirit which, provoking recrimination, often renders religious controversy so odious as to indispose men to inquiries after the truth, and to make them prefer ignorance and error to discord and strife. The time we hope will come, when these discussions will be conducted in a better spirit, and when the defence of truth may be reconciled with charity and peace.

But though no circumstances can altogether justify the harsh tone which too commonly prevails in controversial writings, yet if the misrepresentations, the fallacies, the disingenuousness, the indelicacy, discourtesy, and intolerance with which Bishop Hobart charged "a Churchman of the diocese of New-York," in those masterly pieces signed "Corrector," were, in the main, fairly made out; and such, so far as I have learned, though not the

universal, was the very general opinion of those who had read the controversy; then it is not surprising that, under the peculiar provocations, he felt a degree of honest indignation at this unprovoked attack, and that he treated his assailant with severity and scorn.*

His constitution was now so much impaired that there seemed to be no prospect of the renovation of his health, except from a thorough change of scene, and a long and complete recreation from his laborious duties and distracting cares. Arrangements were immediately made for his departure, and no one perhaps ever left his home with so many public and private testimonials of affection and concern, or with more devout and earnest prayers for his happy return.

He set sail on the 24th of September, in the ship Meteor, Captain Gardiner, and arrived at Liverpool on the 29th of October.

The Bishop kept a very minute journal of all those particulars, in regard to the passage, which tend to relieve the dulness and ennui of the sea, but which, when unaccompanied by dangers or calamities, are in general not very entertaining to the reader. The following letter, which he wrote to me a few days after his arrival, contains a brief account of his voyage.

* In the heat of controversy, and with a view of strengthening his argument, the Bishop made some personal allusions to the family of "A Churchman of the diocese of New-York," which I have always regretted, and of which it seems proper to state, I entirely disapprove.

"*Liverpool, Nov.* 1, 1823.

"MY DEAR AND EXCELLENT FRIEND,

"I have thought of you daily—many times every day since I left you—with the tenderest affection; and I am happy in the reflection that such is the feeling which you cherish for me.

"We had scarcely left Sandy-Hook when we got into a more heavy sea, the Captain says, than he ever experienced so soon after leaving the Hook. I stood out longer than some of the passengers, but was finally compelled to yield. In thirty-six hours the sickness almost entirely passed away, and I read and studied several hours every day during the passage, which was a long and a rough one; though, as it regards all the terrors of the ocean, my imagination had much heightened the reality. * * *.

"I have recovered my strength surprisingly, but dyspepsia still torments me as much as ever, notwithstanding my close attention to my diet. I shall set off for London on Tuesday. Remember me to all friends, and especially to my brethren of the clergy, and to my venerable friend Dr. Harris, to whom I will write before I leave Liverpool. The sensibility which he and they discovered when I left them I shall never forget, and it has drawn them closer to me than ever. To Jane* my most cordial love, and believe that you have the warm affection of

"Your friend,

"J. H. HOBART."

* Mrs. Berrian.

From Bishop Hobart to Mrs. Hobart.

"*Ship Meteor, Oct.* 30, 1823.

"I had hoped to have written before this time to my beloved wife, from Liverpool. Our passage from light and contrary winds, has been unavoidably a long one. We are now lying to, about five or six miles from the Skerries light-house, near Holy-Head, which is sixty miles from Liverpool. The moon is shining beautifully in a clear sky, and at daylight we hope to take a pilot and to see the mountains in Wales. * * *. I stopped writing and went on deck at half-past five, and found the day had so far dawned, as to give a tolerably dictinct view of Paris Mount, back of Point Linus light-house, in the island of Anglesea. I could see with a spy-glass some houses, and the hills cultivated to their summits, though the land seemed poor. At sunrise the view was delightful. The sun rose full orbed under a heavy cloud, in which its beams were soon hid, but not till they had illumined some high hills in the fore-ground, called the Table Hills, and cast a few faint rays on the far distant mountains of Caernaervonshire, in Wales. * * *. As the vessel advanced in her course, our view became extended from Point Linus light-house to the west, to the hills of Denbighshire in the east. Directly abreast was the bay of Beaumaris, with the high hills back of Great Ormes and Little Ormes' Head, and far distant the mountains of Penmanmaur and Penmanbauch towering like the Catskill amidst heavy mists. The clouds that hung on the summits of the mountains which spread over the horizon, soon increased in

blackness, and we have now squalls and rain like one of our roughest March days. * * *."

From the same to the same.

"*Liverpool harbour*, 8 *o'clock.*

"The ship is now lying off Liverpool harbour, in the stream. The bells of the churches are ringing most melodiously, and every now and then the peals of another set of bells in a church on the opposite shore of Cheshire come delightfully upon the ear, cheering the silence and gloom of a dark evening that has succeeded a squally and unpleasant day. I hope to get a better night's rest in my berth than I have had since I left New-York. Instead of the noise of the waves, the whistling of the wind, and the tossing of the ship, the silence of the evening is only interrupted by the occasional voices of the sailors, or by the delightful ringing of the bells. I hardly know how to realize that I am in England, and three thousand miles from my beloved family and friends.

"Friday, October 31. I set foot on English ground yesterday morning about eight o'clock, and was soon conveyed to an excellent hotel, called the King's Arms, where I am exceedingly well accommodated. Mr. Bolton, the friend of Mr. Jonathan Ogden, who waited on me immediately, pressed my staying at his house; but I felt that at present I should be more easy where I am; but have promised him to stay some days at his house before I leave the country. I received a great many calls yesterday from those to whom I had letters, and from others. * * *."

It is delightful to perceive with what joy the annunciation of Bishop Hobart's visit to England was received by several of the clergymen with whom he had been in habits of correspondence, with what cordiality and warmth he was welcomed there, and with what marked and delicate attentions they endeavoured to make his journey pleasant and comfortable.

From the Rev. Henry H. Norris to Bishop Hobart.

"MY DEAR SIR,

"Your very welcome letter greeted me on my arrival at home on Saturday evening last, and enhanced the joys of returning to my own fireside, after an absence of eleven weeks passed most agreeably, partly in exploring the beauties of the country, and partly in enjoying the hospitality of friends. I lament the cause which brings you hither, but the effect I look forward to with most delightful anticipations; and I hope this will get into the hands of Mr. Lawrence before your packet reaches our shores, that it may meet you on landing, and assure you how glad I shall be to see you here, and how much pleasure it will afford me to do all in my power to advance the purposes of your visit, and to testify that affection and respect which is of much older date than our epistolary intercourse, and which I have never been able hitherto adequately to express. Let me now chalk out for you your route to Hackney. You should be carried forward in the primitive way, by the Church. Your first start from Liverpool should be to Birmingham, where I am sure Mr. Sprey, whom I left lately, would open

his doors wide to receive you. I shall apprise him of your arrival, and tell him where he may address you. You should next proceed to Mr. Sikes's, at Guilsborough, who will, I am sure, send his carriage to Dunchurch, to which one of the Birmingham coaches will convey you in four hours; and from thence you should go to Archdeacon Watson's, at Digswell, your course to which place Mr. Sikes will direct; and I will arrange with the Archdeacon for your safe conduct from thence hither, when you have given these three pillars of sound religion as much time as you can spare. * * *.

"In anxious expectation of soon taking you by the hand,

"I remain,

"Very truly yours,

"H. H. NORRIS.

"*Grove-street, Hackney, Oct.* 13, 1823."

From the Rev. Mr. Sprey to Bishop Hobart.

"*Birmingham, Oct.* 14, 1823.

"REV. AND DEAR SIR,

"It is with sincere pleasure that I find, by your letter of the 8th of September, that we shall see you in England, and that you will do me the honour of paying me a visit here. I heartily wish that impaired health was not the immediate cause of your voyage; but I hope that the change of air, and the hearty welcome which you will assuredly receive from the Church of England, will produce all the good effects on your constitution which you anticipate. I consider myself singularly fortunate

in being so situated as to be one of the first to show you how highly your character and labours are appreciated here, by every personal attention in my power. This letter will, I hope, meet you on your landing, and find you able to prosecute your journey inland as soon as your Liverpool friends will permit you; and I shall be anxiously looking out for a line from you to say when we may expect you.

"I heard this day from Mr. Norris, who is at Hackney, after his summer's ramble, and partakes with me in all the satisfaction with which I look forward to the opportunity of a personal acquaintance with you. The packet which you were good enough to send me has arrived safely; of its contents we will talk when I have the pleasure of welcoming you here.

"Believe me, my dear Sir,

"With the truest esteem and respect,

"Ever faithfully yours,

"J. H. SPREY."

A letter of the same kind and hospitable character was received by Bishop Hobart, on his arrival, from the Rev. Mr. Sikes.

From the Rev. Henry H. Norris to Bishop Hobart.

"MY DEAR SIR,

"I am indeed sorry that my letter, in company, I apprehend, with several others, is sent to tell your family* what it would have been much more useful

* The Bishop not having arrived at Liverpool as soon as was expected, these letters were forwarded to New-York.

you yourself should have been informed of, that a line of posts was formed for you at the houses of good and true men, who would have made you welcome all the way to London, and greatly lightened the tediousness of your journey; but as all this is defeated, we must make you what amends we can, now that you have reached our metropolis. Had you informed me by what Liverpool coach you travelled, my carriage should have been in waiting for you; but as it is, I scarcely know what to do but to expect you here, where Mrs. Norris and myself shall be most glad to see you, and where accommodations are provided for your reception. * * *. In the very gratifying prospect of a speedy meeting,

"I remain,

"Your affectionate friend,

"H. H. NORRIS.

"*Grove-street, Nov.* 4, 1823."

From the Rev. Mr. Sprey to Bishop Hobart.

"*Birmingham, Nov.* 4, 1823.

"RIGHT REV. AND DEAR SIR,

"Though I am in great doubt whether this letter will reach you, I am determined to take the chance of it, as it is now evident to me that I have mistaken the purport of yours of November first, and I am most anxious that you should not suppose me indifferent to the news of your safe arrival in this country, and the probability of soon seeing you.

"I understood your letter to say that you purposed to take the coach for Birmingham on Monday, and with that persuasion we were very anxiously

looking out for you yesterday evening, and waited until all the coaches had arrived before I gave you up. I cannot now suppose that Monday was the day you intended, unless indeed it was Monday next, in which case this letter may be in time to say, what the letter so unfortunately forwarded to America was meant to say, how happy we shall be to see you under our humble roof, and to become personally acquainted with you.

"I still hope to be able to persuade you to stay more than one day with us. After the fatigues of a sea voyage, a long journey by land to an invalid cannot be very proper, without due rest by the way; and as we lie just half way between Liverpool and London, we hope you will improve that circumstance into a means of recruiting strength and health.

"Mrs. Sprey begs me to say, that she hopes you do not travel alone; she has found in a subscription list at the end of one of the pamphlets which you were so good as to send me, the name of Mrs. Hobart, and she thinks that you have done as the English clergy always do, who travel in company with their wives; she therefore anticipates the pleasure of seeing you not alone. Be this as it may, be assured, my dear Sir, that whether alone or in company, it will give us the greatest satisfaction to see you, and the longer you can stay with us the better.

"Believe me,

"Very faithfully yours,

"J. H. SPREY.

"If there is time between the arrival of this and the commencement of your journey, to write, (and

a letter written one day reaches me the next,) pray say what the name of the coach is by which you travel, and when it sets out, and my servant shall meet you at the inn and conduct you to this house."

From Bishop Hobart to Mrs. Hobart.

"*London, Nov. 22,* 1823.

"I forget, my beloved wife, whether I wrote to you by the last packet mentioning my arrival in London. You cannot tell the emotions of delight with which I was filled, when, on seeing Mr. Norris, he told me he had a letter for me, and on finding that it was from you, dated the seventh of October. God be thanked that you and my dear children are well.

"Mr. Norris had a room and every thing prepared for me; had sent his carriage to meet me, (but it missed me,) and it was with extreme difficulty that I could get off from staying with him entirely, and making his house my home. Mr. Norris is one of the best of men, simple in his manners, kind, tender, and affectionate. I am as intimate with him as if I had known him all my life. He lives in a large family mansion, on an estate of his forefathers, of about thirty acres, as near to the thickly settled part of London as Mr. Stuyvesant's is to New-York; and his grounds and his garden are most beautifully improved, with extensive walks, green-house, hot-house, &c. He entertains the first clergy and people in a style of suitable elegance, having a large fortune, the greater part of which he spends in pious and charitable purposes; and at

the same time, having thus the means of indulgence to the extent of his wishes, he is a most laborious, zealous, and faithful parish minister, as much so as any clergyman in the city of New-York. One day I dined with him with several clergymen, and he left the company twice, once to visit an afflicted family who had lost a relative, and afterwards to see a sick man. There is no clergyman of greater influence in all Church affairs. * * *.

"God bless you, my dearest wife and children. This letter will wish you, I trust, a happy Christmas. Happy may it be in every sense. May that blessed Redeemer who took our nature upon him to redeem and save us, be here our guide, refuge, and defence, and leading us in his service, bring us all finally to his heavenly kingdom!

"Your ever affectionate husband and father,

"J. H. HOBART."

The following letter to myself, which contains a brief notice of two distinguished persons, will not perhaps be uninteresting to the reader.

"*London, Nov.* 29, 1823.

"I wrote to you, my dear Berrian, a day or two after I arrived at Liverpool. I am still, as you see, in this endless city, detained here partly by a slight return of my chills and fever, which has now left me, and partly by Church matters, which have troubled me not a little. I am much pleased with the physician (or apothecary as they here call him,) who has attended me, and he advises my going north in the *first* instance. I expect, therefore, this

week to go to Edinburgh, and to spend my Christmas in the Scotch Episcopal Church; after that I shall make all speed for Italy.

"I have already made some interesting acquaintance among the clergy here. Mr. Norris is more than I expected, and I was going to say, all that I could possibly wish. The Rev. Mr. Coleridge, (nephew of the poet,) the editor of the Christian Remembrancer, and the secretary of the Christian Knowledge Society, and the Rev. Mr. Campbell, the editor of the British Critic, are most excellent men. The Bishop of London is, altogether, one of the most humble, unaffected, meek, and modest men that I ever met with; and his lady, what shall I say of her?—elegant in her person, artless in her manners, yet truly dignified, sensible, and pleasing in her conversation. They are the most interesting couple I ever met with. The contrast between their affability and humility, and the splendour of the palace and attendants at Fulham, was very striking. After dinner we passed into a large room, where were seated Mrs. Howley and thirteen young people from three years of age to fifteen, healthy and handsome; two of them her children, and the rest the children of her sister, Lady Carrington, lately deceased. It was an interesting sight.

"I am also exceedingly pleased with the Bishop of Llandaff, Dr. Van Mildert, who is as unassuming as the Bishop of London. The Rev. Mr. Coleridge, whom I have mentioned, called on me one day, and observed, that Mr. Southey was in the city, and desirous of seeing me, and of conversing with me respecting America, and of course I felt gratified

with the opportunity of forming an acquaintance with him. He is very unaffected in his manners, and I was much pleased with him. He pressed me to visit him at Keswick. * * *.

"Most affectionately yours,

"J. H. HOBART."

From Bishop Hobart to his eldest daughter, Jane Chandler Hobart.

"*York, Dec.* 9, 1823.

"MY DEAR DAUGHTERS,

"I have directed this letter to Jane, but you are to consider it as addressed to both of you, and to convey to you both my best affection and my thanks for your letters. I have written to your mother, or to some one of my friends in New-York, by every packet; and by this time, I conclude, you have received the letters which I wrote on my arrival in Liverpool. Your mother and my dear family daily occupy my thoughts. I do not see any object which interests me, but I wish that they were with me to enjoy it; and in passing through this astonishing country, something constantly strikes you, which is a source of gratification. Even at this season, which, in this country, from the haziness and cloudiness of the atmosphere, and the short time that the sun remains above the horizon, is particularly gloomy—the fields present a cheerful aspect, and are as verdant as they are with us in the spring. This is owing to the great and constant moisture arising from the surrounding sea, which corrects and moderates the cold,

which otherwise, from the higher northern latitude, would be greater than with us. The first day that I rode into the country from Liverpool, on my way to London, I seemed in a new world. The hedges, not then stripped of their leaves, which divided the farms into numerous compartments, verdant as the finest meadow is with us in the richness of the spring; the substantial and neat farm-houses, with their barns and other buildings, their stacks of grain and hay arranged with a neatness of which our country affords no example; the large mansions of the gentry and nobility towering in an extensive and beautiful lawn studded with the stately oak and elm, among which you sometimes perceived the deer roaming; and even the humble cottage, with its little court-yard, sometimes scarcely large enough to turn in, fenced with a hedge, and crowded with flowers and rose bushes, the ever-blooming rose appearing as full as the monthly rose does with us in the spring; the towns, with their thickly arranged buildings, which, from their antique appearance, brought to my mind the ages that were past long since; the stone churches, with their pointed arched windows and doors, and their stately towers, or lofty spires; and the rude hamlets, with their thatched houses moss-grown, and which looked as if they were built centuries ago, with vines creeping along and covering their stone walls and concealing their Gothic windows, partly raised into their roofs, and the shrubbery and the grass-plot which almost invariably meet the eye:— this was the novel scene which struck me with astonishment and delight; and if it be thus in the

autumn and winter, when the beauties of the country are departed, what must those beauties be when shining forth in the light, and splendour, and richness of spring!

"London presented a scene entirely different. A mass of houses crowded together, and covering an extent of ground six miles long, and I think three or four broad, so full of people that in the principal streets you are sometimes stopped by the crowd; rows of carriages often so close together that the horses go on a walk, and at times stand still. Here again I was lost in astonishment. London, properly so called, neither in its public buildings nor its private exhibits any thing superior to New-York, the Cathedral of St. Paul's excepted. But the west end, which is called Westminster, has many streets wide and straight, and distinguished by handsome buildings; and Westminster Abbey, externally and internally, excited emotions to which before I was a stranger, but which have been exceeded by the awfully grand and magnificent Cathedral of this city. * * *."

The similarity of the Scotch Episcopal Church to our own in its separation from the State, and in its claims to regard from its spiritual character alone, together with the interesting fact, that the first bishop of our Church received his consecration from the Episcopal Church of Scotland, had created a very peculiar and endearing relation between them. The greeting of Bishop Hobart therefore, in that country, though it could not be more cordial than it had been in England, was, however, more universal.

He was not only heartily welcomed by those with whom he had corresponded, but with the same demonstrations of joy by all.

From the Rev. John Skinner to Bishop Hobart.

"*Inchgarth, near Forfar, Dec.* 19, 1828.

"RIGHT REV. AND DEAR SIR,

"I cannot express the mingled emotions of surprise and delight with which, by a letter from Aberdeen, I learn that you are actually among us, and that you mean to gratify the clergy of the north of Scotland with a visit, as you are now gratifying our fathers and brethren in the south.

"That my humble roof may be honoured by such a distinguished guest for at least one day, is the purpose of the present letter; the nomination of which Mrs. Skinner and I will be glad to obtain, in order that nothing which can be prevented from interfering may interfere, to deprive us of a pleasure so truly gratifying, and in order also that I may summon to my humble (though on such an occasion *joyous)* board, two co-presbyters of mine in this neighbourhood, who are equal admirers with myself of Bishop Hobart's great exertions for the maintenance of the 'truth as it is in Jesus.'

"My brother, in his letter received by this day's post, kindly invites me to be your guide northward, and God is my witness, that on no journey did I ever contemplate travelling with such unfeigned self-gratulation. To me this recalls sensations of a nature not to be described, but in which you will participate with me, when I tell you, that I am old enough to remember Bishop Seabury's consecration,

and to have been among the first to have received his blessing.

"With sentiments of the most filial reverence, love, and esteem,

"I have the honour to remain,

"Your truly faithful, &c.

JOHN SKINNER."

Extract from a letter from Bishop Low to the Rev. Dr. Walker.

"I almost envy you your present happiness, which must be great and pure. I request that you will offer my best respects and regards to the venerable Bishop of New-York, and say, that I expect, with real delight, to meet him either in Edinburgh or in Fife; in the former, either before or on his return from the north, or at the priory here, which, though shorn of all its splendour, I shall endeavour to make as comfortable as I can. Should the Bishop take me in his way north, I would accompany him to my Lord Kellie's, who you know would be highly gratified by a visit from his reverence, and afterwards to St. Andrew's, for the purpose of viewing the melancholy remains of Knoxian desolation. You must be upon the watch, and give me due notice, as far as they shall be known to you, of the Bishop's intentions and motions."

Extract of a letter from Bishop Jolly to the same.

"*Fraserburgh, Dec.* 22, 1823.

"MY DEAREST REV. BROTHER,

"Your truly surprising letter gives such a transporting diversion to my thoughts, as more resembles a pleasing dream than the expectation of a reality. To meet the most amiable and most excellent Bishop Hobart, (for such is the idea which his highly valued writings have impressed of him upon my mind,) I would go to Edinburgh, even at this day of the year; and to make the journey to Aberdeen, could I find no vehicle, I would set forward on foot, although it should cost me the six days to accomplish the walk.

"This will impart to you how I am affected and inclined upon the occasion, as if I expected to meet Bishop Seabury revived, a name I never mention but with the highest veneration."

From Bishop Torry to Bishop Hobart.

Jan. 5, 1824.

"RIGHT REV. AND DEAR SIR,

"It is with painful feelings I have to deplore the circumstances that prevent me from enjoying the happiness of meeting you at Aberdeen, which my worthy colleague there had kindly invited me to do, but I beg to be considered as bearing towards you the warmest sentiments of fraternal regard.

"The visit with which you have honoured us, will strengthen the cords of affection already subsisting between the American and Scottish Episcopal Churches, so similar in many respects, and will tend to enlarge the intercourse between them in

such a way as may, it is hoped, be not only mutually gratifying, but beneficial to both.

" Accept of my warmest wishes for your health and happiness, and the continued blessing of God on your official labours, and believe me to be,

" Right Rev. and dear Sir,

" Your very affectionate brother,

" And faithful servant,

" PATRICK TORRY."

From Bishop Low to Bishop Hobart.

" *Priory, Pittenweem, Dec.* 30, 1823.

" RIGHT REV. AND DEAR SIR,

" I congratulate myself on your happy arrival in Scotland, and on my expectation of having the honour of a personal interview before your departure.

" Our friend, Mr. Walker, of Edinburgh, mentions your motions northward, and your intended return south by St. Andrew's, where I purpose, please God, to meet you, and after viewing the curiosities, the antiquities, and the melancholy remains of the departed grandeur of that once far famed archiepiscopal city, to accompany you to Cambo, the seat of the venerable Earl of Kellie, whom you will find a nobleman of easy and primitive manners, and a staunch friend of the Church.

" From other friends I have applications also for the pleasure of your society, but on that head I shall at present only say, that the more of your time you can spare, the greater will be the compliment and the gratification to us all.

" If you leave Aberdeen on Monday, the fifth, it

may be the afternoon of Tuesday, or the morning of Wednesday after, before you can meet me; but that I may have some certain knowledge of your motions, and of the time that you can afford to us in Fife, I take the liberty to request that you would write a note by the return of post, addressed to me at Dr. Melville's, St. Andrew's.

"I beg the favour of you to make my best remembrance to all my brethren whom you have gone to meet at Aberdeen; and requesting your prayers (as you have mine) for the speedy, complete, and permanent re-establishment of your health, I have the honour to remain, with sincere esteem and regard,

"Right Rev. and dear Sir,

"Your very faithful

"And very affectionate servant,

"DAVID LOW,

"Bishop of Ross and Argyle."

From Bishop Hobart to Mrs. Hobart.

"*Edinburgh, Dec.* 24, 1823.

"MY DEAREST WIFE,

"I have just finished my solitary dinner, the only one which I have eaten at the hotel where I lodge, for this week past, having dined out almost every day since I came to this city, where I arrived last Friday week. It was by candle-light, for the sun sets here a quarter before four o'clock, and it is generally so hazy and foggy that candles are lighted some times before that hour. * * *. Sitting by myself, my thoughts turned on my dear home

and family, on the occupations of the day before Christmas-eve, the decking the rooms with evergreens, &c. &c. I endeavoured to see you all as I thought you might be now engaged. While melancholy thoughts at my distance from you were stealing over me, a hand-organ struck up some plaintive Scotch airs, the same as those which I have heard played in the streets at New-York—I was obliged to turn my thoughts to other subjects, or my feelings would have been too much excited for my comfort. I must indeed break off, by wishing you and my beloved children all the blessings of this happy season; and earnestly do I pray, that while they indulge in temporal enjoyments, it will be their supreme aim to secure those which are spiritual and eternal.

"Your affectionate husband,
"J. H. HOBART."

It will doubtless be no less a matter of surprise to the public than of unfeigned regret, that a portion of Bishop Hobart's life, so replete with interest to himself, as that which he passed in Europe, must in a great measure be a blank to others. He made notes, indeed, of the objects on the route with which he was struck, in every country which he visited, but they were, with a few exceptions, naked and unfinished sketches. While his recollections were fresh and vivid, he himself might have filled them up in such a way as to form many a delightful picture, but he never found time for it, and they are now therefore lost for ever. These notes were for the most part written with a pencil, and are

very often faded and illegible; and even where they can be read with ease, they are too broken and imperfect for publication. They are chiefly confined to the general aspect of the country through which he was passing, to its beautiful and romantic scenery, and to those varieties in its modes of agriculture, in the style of its buildings, and the costume and manners of its inhabitants, in which it was distinguished from our own. He was a passionate admirer of nature in all her diversified and changing forms. He was enthusiastically fond of rural pursuits. That he dwelt so much then on these things in the notes which he took, is not surprising to those who knew him. The rural charms, the tasteful improvements, and perfect cultivation of England, the rugged grandeur of Switzerland, and the blending of all beauty and glory in the enchanting scenes of Italy, were a source of exquisite enjoyment to him; and many a delightful recollection of these countries have we called up together, which had been so pleasant to us both.

But it is somewhat remarkable that he made no memoranda of those things, in which he was still more deeply interested than in nature itself. The business of life, the study of mankind, and the great interests of religion, were the objects which were always uppermost in his mind. But though he mingled with the most eminent personages, contemplated society under forms so different from our own, observed such a variety of characters, and heard so many things which were worthy of note, yet he neither drew the portraits of those whom he saw, nor left any record of their opinions. Whether

he was influenced in this by motives of delicacy, or whether it arose out of neglect, it is impossible to determine. Among his personal friends these things were the frequent and delightful theme of his conversation.

From Bishop Hobart to Sir John Sinclair.

"*Dec.* 31, 1823.

"DEAR SIR,

"I had left Edinburgh the day before that on which you and Lady Sinclair honoured me with a note of invitation to dinner, and you favoured me with a letter and an accompanying pamphlet, and the valuable present of your Code of Health; all which I found on my return to this place last evening. This explanation will account to you for my apparent neglect of your favour.

"I had possessed myself of your Code of Agriculture, which had been re-printed in the United States; and shall value highly the 'Code of Health,' which evidently contains a condensed summary of very important information on this subject. With respect to the proposed 'Code of Natural and Revealed Religion,' were I competent to suggest any remarks worthy of your attention, the importance of the subject would require more time than I can command, as I resume my journey next Thursday. But it occurs to me to suggest, what doubtless however has received your consideration, whether there be such a system as *natural* religion, strictly so called, that is, a system of divine truth actually discovered by human reason. The fact that there was at the first a revelation of the being and attri-

butes of God, which has been handed down and dispersed by written records and by *tradition*, one would think would decide this question in the negative. The arguments *à priori* and *à posteriori*, in proof of the being and attributes of God, so ably discussed by Clark and others in the sermons at Boyle's lectures, serve to confirm the truths originally revealed; but it is questionable whether men would have attained a knowledge of the Supreme Being, such as natural religion now presents, by any process of their intellectual powers, if this knowledge had not been originally revealed. There is much ingenious observation and reasoning on this point, in a treatise by an Irish writer, entitled 'The Knowledge of Divine and Spiritual Things from Revelation, not from Reason or Nature.'

"With my thanks for your kind attentions, and with my best compliments to Lady Sinclair and the family, I have the honour to be,

"Very respectfully,

"Your most obedient friend and servant,

"J. H. HOBART."

From Bishop Hobart to myself.

"*Aberdeen, Jan.* 8, 1824.

"MY DEAR BERRIAN,

"I have received your welcome letter of November last, and hope that I shall find at London, on my return, (to which I shall set off to-morrow,) much more recent letters from New-York.

"I have passed nearly a week here most delightfully with Bishop Skinner and one of his venerable

colleagues, who came here for the purpose of seeing me, Bishop Jolly, one of the most apostolic and primitive men I ever saw, and with Bishop Skinner's brother, the Rev. John Skinner, of Forfar, (at whose house I also was,) the author of the Annals of Scottish Episcopacy. From them, and from the hospitable gentlemen of the congregation, I have received the kindest attentions. * * *.

"During this season my heart is with my family, with you, with my reverend brethren, with the vestry, with my congregations—I may say, with my diocese, praying for every blessing on them.

"Yours most truly and affectionately,

"J. H. HOBART."

From Bishop Skinner to Bishop Hobart.

"*Aberdeen, Jan.* 13, 1824.

"RIGHT REV. AND DEAR SIR,

"I most gladly fulfill my promise of sending you a letter of introduction to my excellent and deeply learned friend, Dr. Nicol, the Regius Professor of Hebrew at Christ Church, Oxford, and in him I am certain you will find one most ready and willing to show you whatever is worthy of being seen, and to explain to you whatever you may wish to know with respect to our system of education, whether theological or classical, in that far-famed university. I am still of opinion that next month will be by far the best season for your visiting Oxford, as then you will find all ranks and degrees at their posts, and occupied, as usual, in their literary pursuits, Lent term being generally the busiest season. Dr. Nicol

must be greatly altered since his elevation, if he be not a man much to your mind, and much to your purpose at the same time, and I shall feel greatly disappointed if he fail to show you, in the way most agreeable to you, the attentions which you may wish. We deeply lamented the very uncomfortable day on which you left Aberdeen, and sincerely hope you may have felt no inconvenience from so unpleasant a journey as you must have had to Dundee. I shall be much more anxious *now* to hear of your welfare, after having enjoyed the pleasure of becoming personally acquainted with you, and receiving ample and abundant confirmation of all those pleasing anticipations of your character which I had been previously led to form, as well from your very valuable writings, as from the concurring report of all who had seen you. I certainly shall not soon forget the first week of 1824, but will recur to it with the fondest recollection, as embracing within its brief limits some of my happiest days. When you can find leisure during your travels, it will always be a high gratification to Mrs. Skinner and me to be informed of your welfare, and to hear that you continue to enjoy the many novel scenes which must present themselves to your observation. We shall look forward with anxious interest to your promised return to Aberdeen; and when we join in the prayers of the Church for the preservation of all that travel by land or by water, the Bishop of New-York shall not be forgotten by us.

"My brother left us on Friday morning, and was fortunate in a day very favourable for travelling. In visiting St. Andrew's, I hope you found Bishop

Low in waiting for you, and not disposed to be very severe on you for the disappointment of a day.

"My wife and daughter beg earnestly to be united with me in every expression of kind regard and pleasing remembrance, and in again offering you my cordial thanks for your delightful visit to us; (but O how *short* it was!) and requesting a place in your prayers, I ever remain, with most sincere esteem, my dear Sir,

"Your most faithful

"And warmly attached brother,

"WM. SKINNER."

From the Rev. Mr. Sprey to Bishop Hobart.

"*Oxford, Jan.* 26, 1824.

"MY DEAR SIR,

"It is, I assure you, a great disappointment to me, to find that I shall not have the pleasure of meeting you in Oxford, and personally introducing you to many of my friends here, who will be very happy to render you any civility in their power. I shall leave Oxford myself this morning, having indispensable public engagements in Birmingham to-morrow; but my friend, Dr. Copleston, the Provost of Oriel College, has requested me to write to you and say from him, that it will give him very great pleasure to receive you and show you the University; and he hopes you will take a bed at his house during your stay. He will be in Oxford till the end of this week, but on the following Monday he will be necessarily absent until the Friday following. If you can so contrive your visit as to

suit this arrangement of his time, he will, I know, be most happy to hear from you that you will accept of his hospitalities. And I very much hope that you will also do me the favour, if possible, of so contriving your visit as to fall in with the Provost's time. He will not be absent from the University at all during the term, with the exception of those few days from the first to the fifth of February.

"I am rejoiced to hear that you will still allow me to expect the pleasure of seeing you at Birmingham before you quit this country; it would have been a sensible mortification to me to have had no opportunity of showing how sincerely you are respected and esteemed by,

"My dear Sir,

"Yours very faithfully,

"J. H. SPREY."

From Bishop Jebb to Bishop Hobart.

"*March* 24, 1824.

"MY DEAR BISHOP,

"I sent yesterday from Mr. Cadell's, twelve copies of my Sermons on Sacred Literature, and of Mr. Forster's Discourses, which I hope you have received; ten copies of the several books are respectively inscribed for the ten American Bishops, each bishop's parcel being separately made up. There is an eleventh parcel directed to you, containing two copies of each book; these I beg you will have the kindness to cause to be deposited in any two public ecclesiastical libraries that you may think fit. Enclosed is my ordination card. The

course is meagre enough, but sufficient to try whether candidates for orders have made tolerable proficiency. It may hereafter be extended.

"I wish you every happiness and comfort in your continental tour, and hope for the pleasure of again meeting you early in June.

"I am, my dear Bishop,

"With sincere respect and esteem,

"Your faithful and obedient servant,

"JOHN LIMERICK."

From the same to the same.

"*March* 26, 1824.

"MY DEAR BISHOP,

"I beg to return my best thanks for your kind and valuable present. Your volumes I shall read with much interest, and I trust not without some profit. The acquaintance and friendship which have commenced here, will, I am hopeful, be continued after you have crossed the Atlantic; and it will at all times give me sincere pleasure to hear of the progress and prosperity of the Episcopal Church in America.

"Had I imagined you would remain in town till to-morrow morning, I should have requested the favour of your company that day to meet a few friends, whom I think you would like to see: I hope I am not now too late.

"Any hints respecting my ordination course will be thankfully received by,

"My dear Bishop,

"Yours very faithfully,

"JOHN LIMERICK."

From Bishop Hobart to Mrs. Hobart.

"*Rome, May* 29, 1824.

"MY DEAREST WIFE,

"I have seen a great deal in a few weeks in Italy, which almost every traveller considers it the summit of his ambition to visit and to explore. In most respects my expectations are realized—in some disappointed. The climate and the sky are delightful, and the scenery unites in a high degree the grand and the beautiful. But this last has to my eye a most cardinal defect. It wants the farm house, surrounded by out-houses and barns, indicating an industrious and happy yeomanry. From the top of the Catskill mountains I have looked down at one view on one hundred or more neat and highly cultivated farms; from the top of the Appennines you only discover walled towns, while the plains, rich as they are in verdure, want that variety and beauty, and that moral charm, which are excited by a prospect of a similar description in our own country. In the famous Campania Felix around Naples, you may travel a dozen miles and not meet with a single house. The people live in towns, from which they go out in the day to cultivate the fields. These are rich and fertile, almost beyond description; but even here I became tired. I passed for miles and miles through a succession of fields with small trees, up which twined the grape vines, which were led like net-work from one tree to another. This for a little while was beautiful, but I often longed for a sight of some clover, and timothy, and grass fields, such as at this season render our country

so pleasant. Nor have they orchards, except of the olive, which is a very ugly tree. The verdure is, however, most delightful, and the wild flowers along the roads and in the fields numerous and beautiful beyond description. Sometimes there are plantations of the orange and the lemon. * * *.

"You must tell Mr. Berrian that since I came on his route his book has been my constant companion. In this city, from various unavoidable circumstances, I have seen but little; but in the kingdom of Naples I believe I have gone beyond him. I made a most interesting excursion through a country, for a considerable distance more picturesque than any I have seen, to Pæstum, an ancient city, of which nothing is left except a few of the gates, a small portion of the walls, and two large temples, and another building, supposed to be for civil purposes, which are considered as the finest remains of antiquity in Italy. I also visited twice the Camaldoli hill and hermitage back of Naples, from which there is a prospect said to be the second in the world. * * *.

"Your affectionate husband,

"J. H. HOBART."

From the Rev. Mr. Sprey to Bishop Hobart.

"*Birmingham, Aug.* 2, 1824.

"RIGHT REV. AND DEAR SIR,

"Be assured that I feel deeply sensible of the kindness which you have always shown me in considering me as one of those friends whom you have honoured by sending them copies of your valuable

works. I received the two volumes of your sermons with great satisfaction, convinced before, and now rendered doubly certain, by the kind expressions contained in your letter of the 24th instant, that neither the continual engagements nor the many unfortunate interruptions of your pleasure and comfort, which have attended your visit to this country, would alter your feelings towards those whom before your arrival you had honoured with your notice. I have read some of the sermons in your two volumes with great attention and pleasure, and hope soon to find time to finish them. Surely they afford a sufficient answer to the adversaries who have ventured to include you in the calumnious aspersion thrown out against many of us on this side the water, that no clergy preach the Gospel but themselves. But I believe that the majority of the Church of England, (and in that majority not a few of the wise and good may, I hope, be included,) have long ceased to require any answer to that calumny. As for others who have long been brayed in the mortar of controversy, and have come out as they went in, to give an answer to them is a most unprofitable task. But whatever harm they may have done, or can do, they have at least produced one effect, which is very interesting to all, in that they have made us all better acquainted with the real sentiments and doctrines of the soundest part of our sister Church in America, by forcing her to speak for herself through the medium of her authorities.

"I look forward with great pleasure to the chance of seeing you here, and to facilitate this object I now write to say, that we shall certainly be stationary

here till after the 23d of this month, and probably to the end of it. Then all the discomforts of a removal will begin to press upon me, for the Bishop of London wishes me to be there in the month of October, and it will take the greater part of the month of September to wind up my affairs here, and to loosen the bonds of duties, both civil and ecclesiastical, which have bound me to this place for eleven years. I am much obliged by the flattering manner in which you speak of my preferment. I trust it will place me in a situation where some good may be done; and it has been bestowed in a manner which has gratified me ten times more than any contemplation of advantages which may result from the change.

"Hoping soon to have the pleasure of seeing you, and conversing on many subjects which I do not like to trust to my pen,

"I remain, my dear Sir,

"Yours most faithfully and affectionately,

"J. H. SPREY."

From Bishop Hobart to Mrs. Hobart.

"*Manchester, Aug.* 20, 1824.

"MY DEAREST WIFE,

"Though daily occupied in the many interesting things which I see in travelling through this wonderful country, my thoughts almost hourly turn to you, to my beloved family, and to my home. And sometimes I feel as if, without regard to consequences, I must immediately return to them, and to my congregations and my diocese, where I have so

much to do. But the very consideration of the increased duties which will then force themselves upon me, occasions the serious apprehension, that with the discharge of them will return the debility and sickness which disqualified me for them, and which led to my absence. The causes of my complaints are by no means removed. Whenever I use extraordinary exertions, and engage in much thought or mental labour, they assume more virulence, and I sensibly feel my debility. It would seem, therefore, as if I ought not to return until I make a longer and more decisive effort to remove the causes of my complaints, and to renovate my constitution; and yet again I feel as if I could not procrastinate my return. Travelling has lost much to me of the charm of novelty, and I begin to be *tired* with seeing so many new objects. Gladly, did my circumstances, and above all, my sacred duties, permit, would I retire from that perpetual intercourse with the world which was never agreeable to me, and at the Short Hills, in the bosom of my family, heightening every enjoyment by the society of my friends, which gives such a zest to them, be forgotten by the world, and the world forget. But these are feelings which I ought to suppress in gratitude to that Almighty Being who, while he has placed me, since my entrance on public life, in the midst of trying duties and cares, has solaced and supported me by so many comforts and privileges, and next to my domestic bliss, with what is so grateful and animating, the confidence and affection, as I have reason to suppose, of those among whom my duties have been discharged. * * *.

"I expect to be in London in two or three weeks, when I shall write to you again. You and the family must write as usual to me. That God may bless you and them, is the prayer of

"Your ever affectionate,

"J. H. HOBART."

From the same to the same.

"*Ambleside, Lakes of Westmoreland,*

"*Aug.* 24, 1824.

"I wrote to my dearest wife a few days since from Manchester, but an opportunity unexpectedly offering to Liverpool, I cannot avoid writing a few lines to say, that I passed yesterday in company with Mr. Wordsworth, one of the celebrated poets of the Lakes, the most delightful day which I have enjoyed since I left home. More romantic, beautiful, and picturesque scenery than this part of England affords can scarcely be conceived, and a more rural and delightful spot than Rydal Mount, the seat of Mr. Wordsworth, I scarcely ever saw. He devoted the whole day to rambling with me through the vales and on the sides of the mountains adjoining his residence, and the only drawback was, that I was much more fatigued than I should have been in former times, when my strength was greater. His conversation, as you may suppose, was highly interesting, and his manners, and those of his family, were marked by the utmost simplicity and kindness. The views from his house and the grounds adjacent have almost all the characteristics of beauty and sublimity, softness and ruggedness, in strong con-

trast. When I said there was only *one* drawback on my enjoyments, I was wrong. There was another much greater—the absence of my beloved family. This solitary enjoyment is not according to my feelings. * * *.

"In a few minutes I set off for Keswick, where I expect to see Mr. Southey, with whom I formed an acquaintance last winter in London.

"Your ever affectionate,

"J. H. HOBART."

From the Rev. Dr. Walker to Bishop Hobart.

"22 *Stafford-street, Edinburgh,*

"*Aug.* 30, 1824.

"MY DEAR SIR,

"For the last two months I have been very anxiously expecting to hear something of your motions, and I was indulging the hope from day to day, that you might make your appearance amongst us again without warning. I received your short letter of the 2d of April, and about a fortnight after, a copy of your sermons, for which I now beg leave to express my sincerest gratitude. They are eloquent and orthodox. The funeral address and dissertation strike me, particularly the former, as singularly affecting and appropriate; and the latter as establishing your point in the clearest manner. Were the public guided by sober reason, these volumes would completely answer the purpose which you had in view in publishing them. They are a fair specimen of your ordinary manner of preaching, and each sermon may be termed a Gospel sermon, in the

genuine import of the term. The most important truths are happily brought forward, and there are some specimens of able and acute discussion. But the public are not in this respect guided by sober reason, and forasmuch as your sermons have not the peculiar phraseology to which those who assume the exclusive distinction of Evangelical give the name of the Gospel, the calumnies which have been circulated will still continue, though I trust that the publication will do good, and that it will attract the attention of those who may most profit by it. * * *.

"Believe me ever, with the greatest sincerity and respect, &c.

"Yours,

"JAMES WALKER."

From Bishop Hobart to his daughters Jane and Rebecca Hobart.

"*Dover, Sept.* 20, 1824.

"I address this letter to both of my dear daughters. * * *. This country is delightful on account of the general richness of its cultivation, the beauty of its verdure, its lawns, its trees, its hedges, and, above all, the court-yards filled with flowers and shrubs, and its houses often covered with ivy or jessamines, or some other creeping plants. Its majestic cathedrals and its ruined castles give an air of solemn grandeur to the scene, of which we can scarcely form an idea in America. And yet, on the whole, I prefer the scenery of my own country in many respects. We have a greater number of comfortable farm houses, land with us being more

equally divided; our rivers are larger, our ranges of mountains more extensive, and we have woods and forests, of which here they have none. * * *.

"That God may bless my dear daughters, prays their

"Affectionate father,
"J. H. HOBART."

From Bishop Hobart to William H. Hobart.

"*London, Sept.* 16, 1824.

"MY DEAR SON,

"I have thought much of you at this interesting period, when you are about to leave college and choose a profession, and lament most deeply that it seems to be my duty, in justice to my health, to remain longer abroad. I could have wished that both of my sons had embraced the clerical profession, which is the best and the happiest of all. But if the medical profession be your deliberate choice, I make no objection. Only whatever you enter on, engage in it heartily, remembering that your success will depend solely on your own exertions.

Suppose that, before you engage in study with any particular physician, you devote your time until my return, to the study of the French and of the Italian, and of mineralogy, chemistry, and botany, not neglecting classical and general reading, particularly a course of history. On this subject take the advice of Mr. Berrian.

"Above all, my dear son, forget not that the care of your soul is the one thing needful, and that the whole world will not profit you if you lose this.

Neglect not pious reading; and, above all, prayer. Make a point of reading at least every evening, a chapter, or a portion of a chapter, of the Bible, with the commentary in the Family Bible. Do this as my particular request—do it for a still stronger reason, as a means of making you wise unto salvation.

"In a few days I shall set off for the Continent, by the way of the Rhine, to Switzerland, and reach the south of France by winter. * * *. Let the family, however, write as usual. I shall make arrangements for their letters reaching me.

"That God may bless, protect, and save you, my dear son, is the constant and fervent prayer of

"Your affectionate father,

"J. H. HOBART."

From Bishop Hobart to Mrs. Hobart.

"*Basle, (Switzerland,) Nov.* 24, 1824.

"MY DEAREST WIFE,

"The difficulty of sending letters to New-York from the Continent, by the way of England, has prevented my writing to you; but Mr. Iselin, of this place, who lived for some time in New-York, in connexion with the house of Le Roy, Bayard, & Co. and who has been very attentive to me, has offered to take charge of letters and to forward them to Havre, whence they will go by the packet.

"I am now able to say what I could not have said before since I left home, that I feel myself materially, and I trust, substantially improved in health. I attribute this, under the blessing of Providence, not a little to the country and climate of

Switzerland, in which I have been travelling for some time past. The climate is much better than that of England, and the country is in all respects delightful; but it was a sad drawback on my gratification, that my family and friends were not with me to share it. My journey is solitary; I have no person with whom to reciprocate my feelings. I find it necessary to be moving. If I stay a few days in a place, I get low spirited, become bilious, and my dyspepsia increases; I have concluded, therefore, as France is an uninteresting country, not to spend so much time in it as I intended, but to go into Italy, where the climate at this season is mild and healthy, and travel in those parts which my sickness last summer prevented me from seeing, and return through the south of France. * * *. I sent to you, from Amsterdam, some bulbous roots, which I conclude before this you have received. Mr. Iselin is so good as to take charge of two boxes for you, which he will send from Havre. One is a box of honey from the foot of Mont Blanc, in the valley of Chamouni, which is celebrated throughout Europe. When I was there I thought of your fondness for it, and procured a box of it, and conclude, that the circumstance of its being sent by me from so great a distance, and that it is an evidence of my constant recollection of my wife and family, even in trifles, will not render it less palatable. The other box contains an herbarium of Alpine plants of Mont Blanc and its vicinity, with some seeds and minerals, which I wish delivered as directed. * * *.

"Your ever affectionate,

"J. H. HOBART."

From Bishop Hobart to myself.

"*Venice, Dec.* 11, 1824.

"I wrote to you from Basle a few weeks since; and have just received, my dear Berrian, your letters of September last. * * *.

"I have made since I left Basle an interesting journey (as far as a solitary one can be so) through the Tyrol—a country more sublime and picturesque in its views than any which I have seen. Constant change of scene, and occupation of mind with new and interesting objects, I find of great benefit to me; but to get entirely rid of my bilious complaints, and of this long and deep-seated dyspepsia, must be a work of time.

"I find the climate of Italy more exhilarating and strengthening at this season than when I was here in the spring; when I enjoyed very little, the little which I saw. This city is striking in the highest degree. There seems to be a kind of magic about it. * * *.

"Much joy to you on the addition to your family! * * *. Alas! I can smile sometimes, but many, many are my lonely moments. * * *.

"Truly and affectionately yours,

"J. H. HOBART."

From Bishop Hobart to Mrs. Hobart.

"*Rome, Dec.* 31, 1824.

"*Friday evening*, 9 *o'clock.*

"I have just returned, my dearest wife, from a moon-light ramble among the ruins of ancient Rome,

and perhaps, all things considered, the world does not afford a sight more interesting. And I could not have wished a finer evening for enjoying it, after one of the most lovely days I ever witnessed at this season of the year—the air being so mild that the thermometer has been up to temperate. I took the opportunity of seeing, in the light of the moon, which is so congenial with ruins of every kind, the majestic remains which surround the Forum Romanum, as well as the Forum Trajanum and the Pantheon. The Coliseum and the Amphitheatre of Vespasian appeared grand even to awfulness; and the last evening of the year was not an uncongenial time for wandering among the memorials of the departed greatness of the once mistress of the world. I certainly think more of Rome than I did last spring. The fact is, I am now in better health, and the season is incomparably finer. It was then relaxing. It is now bracing and invigorating, and yet so mild that I am almost tempted to think it spring. Mr. and Mrs. Dash, who are here, and myself, took a ride to-day to the Monte Mario, near the city, which it overlooks, as well as the whole of the campagna to the Appennines, north and east, forty or fifty miles, to Mount Albano south-east, and to the ocean south and south-west. Not a cloud nor a mist dimmed the atmosphere, and we enjoyed a panoramic view of the whole of this interesting and classical ground. The villa itself is delightfully situated on the summit of the mount, in the midst of groves of the cypress, the pine, the olive, and the ilex. There are beautiful ravines and slopes on the sides of the mountain, wild with trees and bushes in some spots, and in others

exhibiting the luxuriance of a gay spring garden; all kinds of vegetables as in the spring, peas just ready to blossom, and wild flowers under our feet of various and beautiful kinds. In the space of a few feet, Mrs. Dash picked eight or ten different kinds, of great delicacy and beauty. But, alas! they pay dearly for all this in the intense heats of summer and the pestilential exhalations of autumn. * * *.

"For to-morrow, the first day of another year, receive, my dearest wife, for yourself and our dear children, the devoted prayers for your happiness and theirs here and hereafter, of

"Your affectionate

"J. H. HOBART."

From the same to the same.

"*Rome, Feb.* 28, 1825.

"MY DEAREST WIFE,

"In the absence of all letters from New-York of a later date than one from Mr. Stanford of the 13th of November, I was delighted to hear Mr. Rogers read an extract from a letter from his sister, Mrs. Murray, of the 31st of December, in which she stated that you and all the family were well. * * *.

"The English physician whom I have consulted here, strongly pressed me, on my first arrival, not to think of travelling in the north of Italy, or of crossing the Appennines and Alps, until the weather had become settled and mild in the spring. I told him that this was out of the question, as that by the time he mentioned I must be in England, and preparing for returning home. He thought I would do so at

the risk of my health, and of losing the benefit which I might derive from the climate of the south of Italy, which at this season is so genial. I set out, however, for the north of Italy near three weeks since, but when I got among the Appennines, the climate was so different, and the inns so comfortless, that I took cold, and was induced, as a matter of common prudence, to act according to the advice of my physician, and to return to Rome. The proper time for leaving here, where the weather this winter has been more genial and reviving than any I ever experienced, will be in April, and before the relaxing heats which soon follow. * * *. I believe, that, with proper prudence and care, I shall return home substantially better than when I left it, but I fear that dyspepsia will be my constant companion. However, I have got along hitherto with it, and, through God's good providence, I trust I shall hereafter. I have fully ascertained that a mind at ease, free from agitating and oppressive cares and duties, is of as much, if not of more, importance to me than even change of scene, of climate, or medicine. This I must endeavour to have when I return home, and on this, with God's blessing, I rely for the preservation of the renewed health which I trust I shall bring with me. To this agreeable occupation of mind do I attribute, in a great measure, my better health here. In England, its most unpropitious and depressing climate, with other causes, operated against the favourable influence of the interesting society there. But here I find that which is more delightful and cheering than any other can possibly be, the society of Americans. * * *. My residence

here has been made more pleasant by the circumstance of there being regular English service every Sunday; the congregation consisting of two or three hundred persons. There are always a great many English clergymen here, with some of whom I have become acquainted, and with one* (of fine talents, most amiable disposition, and sound Church principles) particularly so. From Lord St. Vincent and his family (to whom you recollect I took letters from Mr. Ricketts) I have received the kindest attentions. He has now gone to Naples. Mr. Ricketts has no doubt heard of the death of Lord Bolingbroke, at Pisa. * * *. Before many months I shall, Providence permitting, tell you in person much more than I can by letter. With what joy shall I again be in the bosom of my family, and renew my duties to congregations and to a diocese to which I owe so much! * * *.

"Before this time an event† to which I gave not only my consent, but expressed my earnest wish and request, has taken place, and the number of my family increased. To my dearest daughter and my son-in-law, to both of whom I wrote from some of the places I have mentioned, give my most affectionate remembrance; and I need not say, that you all have the blessing and constant prayers of

"Your ever affectionate

"Husband and father,

"J. H. HOBART."

* The Rev. Hugh James Rose.

† The marriage of his second daughter to the Rev. Mr. Ives, now Bishop of North-Carolina.

From Bishop Hobart to William H. Hobart.

"*Rome, March* 4, 1825.

"MY DEAR SON,

"I wrote to your mother a few days since. I cannot say that the symptoms of dyspepsia have much abated, or that I can do without the use of medicine to counteract my bilious tendency; but my appetite is good, the season most delightful, the air fresh and reviving, admitting of my using constant exercise in roaming among the 'Seven Hills,' (of which you have read and heard so much) of this long and far-famed city. The interest which I take in some pleasant English and American society here, removes that tedium of solitude which, in a great measure, marred the salutary effects of my previous travelling on the Continent.

"Your letter of the 20th of October was very grateful to me, particularly from its minuteness, though I wish you had said more about the studies and engagements of yourself and your brother Dayton. This is a subject which is near to my heart, for your advancement and happiness in life will depend essentially on the improvement of your time *now*. I am most anxious that you should both become *hard* students, devoting at least eight hours a day to close study. We often know not the value of our present advantages till it is too late to avail ourselves of them. I now think that if I could be as you are, having nothing to do but to *study*, how diligent and how happy I should be. You have so far, I trust, acquired the elements of general knowledge, that you will be able advant-

ageously to prosecute your studies more in detail. I am deeply solicitous that, with an accurate knowledge of your particular professions, which will be essential to your success in them, you should unite that general science which will so much increase your usefulness, your reputation, and your enjoyment in after life. Of the importance of an intimate acquaintance with the classics, as the depositaries of fine sentiments (doubtless with some *trash*, and *worse* than trash,) but as the unrivalled and unimpeached standards of all that is eloquent and correct in taste, I trust I need not say any thing to you, and I have no doubt you both pursue these most important studies. Of physical and moral science you learned only the elements at college, and these you must enlarge, particularly in physical science, mineralogy, and botany, which will increase so much, to say no more, your enjoyment of the works of nature. The knowledge of the modern languages of French and Italian is, on many accounts, important, and almost indispensable; and I hope by my return that you will understand both, and be able to converse at least in the former. Various studies may be carried on at the same time, provided this be done steadily and systematically. I rejoice to learn from Dayton's letter, that Professor M'Vickar has been so good as to give you his advice. * * *.

"But what, my dear son, affords me the highest consolation, is the belief that you and your brother do not neglect what should be paramount to every other concern, the securing of your Christian privileges, and preparing for that future life which is to be the final destiny of our being. * * *.

"A long letter which I wrote to your sisters in November last, from Basle, in Switzerland, gave you some of those details with respect to my travels which you desired. To attempt to tell you all that I have seen, is out of the question. I keep a kind of diary in travelling, and make notes in the guide books which I have, which may perhaps hereafter afford me and my family some amusement.

"You wish to know whether I have had a servant. I got one soon after I arrived in England, and he is still with me. And yet I have often wished that I could do without him, for though much better than the generality, he is in some respects a great plague to me. But, situated as I have been, particularly in regard to health, a servant was indispensable. Terrible indeed would have been my situation, if I had been without him when I was sick last June on the lonely mountain of Radicofani, and afterwards at Sienna, when he was my only nurse. I bought a carriage last spring at Paris, which I still have, and in which I travel post. The roads are excellent wherever I have travelled, far superior to ours in America. The countries which have most interested me were Switzerland and the Tyrol. But the cities of Italy are more interesting than any others. * * *.

"Your affectionate father,

"J. H. HOBART."

From Bishop Hobart to Mrs. Hobart.

"*Rome, April* 23, 1825.

"I shall set off in a few days for the north of Italy, in company with Mr. Dash and his family, which

circumstance will add much to the comfort and pleasure of my journey, which hitherto, from my travelling alone, has not contributed as much as it would probably otherwise have done to my health and spirits. It is dreary travelling any where *alone*, and especially in a strange land. Some time in June I expect to reach England, and I am exceedingly desirous to be present at the commencement of the Universities of Oxford and Cambridge, after which I shall lose no time in returning to my home, which I am impatient to see, and to my duties, on which I long again to enter. * * *.

"Ever most affectionately yours,

"J. H. HOBART."

From the same to the same.

"*Genoa, May* 21, 1825.

"I found my health so much improving at Rome, that I was induced to prolong my stay there. * * *. I am in hopes that I have got rid of my bilious complaint, and wish that I could say the same of the dyspepsia. I intend to pass through Switzerland on my way to England, and to try riding on horseback among the mountains, with a view of strengthening my system. This exercise I am persuaded would be of the greatest service, but hitherto I have not been strong enough to use it for any length of time. I expect to be in England towards the latter end of next month, and then, after passing a few days in Ireland, to take my passage from Liverpool for home to join my beloved family, my friends, my congregations, and my

diocese, never more, I trust, during life to be separated from them.

I shall have a great deal to say to you about Italy. When I was here last year, I was so unwell that I could not enjoy it; but I must now join the general voice, and pronounce it a most lovely country and climate. I left Mr. Dash and his family at Florence, and may probably see them again in the north of Italy, on their way to Geneva; but this is uncertain. The road from Florence to this place passes through a most delightful country, and affords the richest views—the fertile vale of Arno, and then the Appennines on the Gulf of Genoa, the summits of which, lofty and picturesque, but naked, finely contrast with their sides, which are loaded with olive, fig, chesnut, and other trees, and with vines and grain, exhibiting the most crowded and luxuriant vegetation I ever saw.

"This is a remarkable and splendid city, but not perhaps as much so as Venice, in some respects. Your information of the health and improvement of our children delights me. That God may bless you and them, is the prayer of

"Your ever affectionate,

"J. H. HOBART."

From Bishop Hobart to myself.

"*Geneva, July* 12, 1825.

"I am really apprehensive that you will begin to think that your friend is not disposed speedily to return to his family, his congregations, or his diocese. But the truth undoubtedly is, that had I done so

at an earlier period, I could not have indulged the reasonable expectation that I should have been able permanently to enjoy my family, or to have discharged my duties to my congregations or to my diocese. My health, indeed, had been gradually improving through the winter, but I had still frequent and serious monitions that my complaints were not substantially removed. * * *.

"I had every reason to believe that a return to the cares and duties which, in an increased degree would press upon me at home, would bring on a renewal of my former complaints. I felt it a duty to make a decided and vigorous effort to renew my constitution, and I was induced to believe that exercise, on foot and on horseback, among the Alps of Italy and Switzerland, would produce this effect. The winter, however, lingers so long in those high regions, as you know, that travelling there is not safe or practicable until June. For nearly this month past I have been among the Alps, and with the happiest effect on my health, of which I can give you no better proof than that, between the 16th of June and the 10th of this month, I have passed over, in different places, the Alps of Italy and Switzerland twenty times; have travelled about three hundred miles on foot, often several days successively between twenty and thirty miles up and down steep and lofty mountains; concluding this Alpine expedition by passing over the Great St. Bernard and round Mont Blanc to this place, where I arrived on Saturday last; and I now feel myself as well as I ever was. The fact is, that my complaints are of a nature only to be removed by a

cessation of cares and duties for some time, and by that kind of exercise which I have taken, in which a succession of interesting objects agreeably occupies the mind. The only remaining excursion which I am desirous of making, is to that interesting people, the Waldenses, with whose primitive character, as Christians, you are well acquainted, and for whom a collection was made in the English congregation at Rome last spring, on which occasion I preached. I must give up seeing much of Paris, through which as yet I have only passed, and also many parts of England, which I was desirous of visiting, and take one of the packets next month from Liverpool for *home:* after all, there is nothing like it, not even in Switzerland, which, take the people and the country together, perhaps the most resembles our dear native land.

"I am sensible that for my protracted absence I need the indulgence of the vestry, my congregations, and my diocese. Explain to the former when they meet, and to the latter as opportunity offers, the reasons of it. If these appear insufficient, I must throw myself on that kindness which has often overrated my exertions, and been lenient to my deficiencies and my faults, promising in future an increased devotion to their interests, which ought certainly with me to be paramount to all other considerations. * * *.

"And now, my dear Berrian, you must not suppose that I have been unmindful of the additional duty and responsibility which my absence has imposed upon you. I trust and hope that you have not suffered by it, but that I shall find you, on my

return, at least in your usual health. I think I am desirous, and I think I shall be able on my return, to do at least as much duty as I have ever done. * * *.

"Most truly and affectionately yours,

"J. H. HOBART."

From the Rev. G. S. Faber to Bishop Hobart.

"RIGHT REV. SIR,

"Allow me to convey my thanks to you for the present of your sermons, which I safely received last Saturday. Sincerely do I hope that they may be made as extensively useful as their author himself can wish.

"It is impossible not to regret that species of alienation between members of the same Church, which I fear exists far too much in England, and which, from your preface, as well as from the intimations of Dr Jarvis, appears also to exist in America. I have known so many good men, both in what is termed *the high Church party* and in what (not very wisely) is denominated *the Evangelical party*, that I cannot help thinking a little mutual intermingling might tend much to abate prejudices on both sides. Hills, when seen through a fog, look like mountains; and, in numerous instances, I am convinced that it is equally through a false medium that the two parties view each other. If bigots on each side would be a little more moderate, (and *they*, in truth, are the persons who do all the mischief,) we should not give our enemies so much reason to exult over us.

"If it were at all necessary to recur to the allega-

tion mentioned in your preface, certainly the publication of your sermons, so far as I can judge from the six first which I have had the pleasure and, I trust, the benefit of reading, will effectually answer that purpose; and most heartily do I rejoice that the Church of New-York should hear, from the mouth of her chief pastor, our blessed Saviour thus fully and excellently set forth in his various offices. In any legitimate sense of the phrase, no person can say that *you* at least do not *preach the Gospel.* For, in reality, what *is* preaching the Gospel? I can annex no other intelligible idea to the phrase, than that of *enforcing Christian duties upon Christian principles.* These two are united by God in his word; and, whenever man presumes to separate them, mischief inevitably follows. If we preach doctrines without duties, we effectually do little better than administer the anodynes of Antinomianism; if we preach duties without doctrines, we are vainly labouring to build a house without laying a foundation. I do not think that *either* of these mutilated styles of preaching can be truly designated as a faithful preaching of the Gospel; each, though in an opposite way, swerves from declaring the *whole* counsel of God. But I fear you will think me very presumptuous in thus seeming to read a lecture, when I ought rather to hear one. You will, however, I am sure, do me the justice to believe, that what I have said is nothing but a statement of those views which led me to rejoice in the circumstance that the Church of America shows herself a sincere daughter of her venerable parent, the Church of England. * * *.

"I have nearly finished a work under the title of *The Difficulties of Anti-Trinitarianism*, which I hope, through God's blessing, may be of some little use against the most dreadful of all the perversions of Christianity. Adopting the idea which the Bishop of St. David's suggested in regard to the difficulties of infidelity, I have chosen the plan of *attack* rather than of *defence*. Whenever the work is published, I will have the pleasure of sending you a copy. On the ground of *evidence*, which is the only legitimate ground of discussion, Anti-Trinitarianism cannot stand a single moment.

"I have the honour to be,

"With much respect,

"Your obliged and obedient

"Humble servant,

"G. S. FABER."

From the Rev. J. H. Rose to Bishop Hobart.

"MY DEAR SIR,

"If I had not received your welcome letter this morning, I should have ventured to direct a few lines to Liverpool, to thank you for your present—acceptable as containing a memorial of regard from you, and doubly acceptable, as being your own works. I have already read your charges, and I hope you will not think I have done wrong in sending off to the printer an additional note to my sermons, mentioning especially that of 1815, and also the very admirable one on Popish and Protestant Errors, which teaches so much on the very subject I was handling. The charge of 1815 is so

important, because it expressss so forcibly, and yet so succinctly, the nature of Episcopacy and the duties of the clergy, that if I can at all persuade the booksellers here, I should like to get it reprinted as a manual for the younger divines. * * *. I shall hope to receive any other works you may print, because I well know what their worth and value will be. I am not sorry you could not get Wordsworth, for I shall take care, as soon as the new edition comes out, that a copy is sent to Mr. Miller, as a little token of regard on my part; a regard which, I trust, will be preserved by such intercourse as our distance allows, while it pleases God to continue us in this world. I have too many blessings to repine at any ordinations of Providence; but, as far as it is lawful to indulge human feelings, most ardently could I have wished to have been thrown near you, to whom I should have looked with affection and regard as a friend. * * *. But though we are too far distant for me to benefit by your friendly counsels, or enjoy the happiness of your society, you will not, I am sure, forget me in your prayers; but when you entreat for the assistance of the Great Head of the Church to the discharge of your arduous duties, you will implore Him to give me the aid necessary for me in my humble and more limited sphere. That it may please God to restore you in safety to your Church, your country, and your family, and that he may long continue such a blessing to them, is and will be my warm and earnest prayer. We in all human probability shall meet here no more, but my heart and thoughts will often be turned to you and to

your Church. I shall expect, with anxiety, news of your arrival, and after that, such accounts, and at such intervals, as your important avocations will allow. Whatever I can send in return which will interest you, you may depend on receiving. * * *.

"Mrs. Rose joins me in every kind of good wish, and believe me ever,

"My dear Sir,

"Your affectionate friend,

"JAMES HUGH ROSE.

"*Aug.* 25, 1825."

From the Rev. B. Bridle to Bishop Hobart.

"*St. Peter's College, Cambridge,*

"*Aug.* 27, 1825.

"MY DEAR BISHOP,

"It was not till *yesterday* (when I received a letter from my curate, Mr. Veasey, who passed through London, a few days ago, on his way to Brighton,) that I heard of your arrival in England, although Dr. Clark had given me some hopes of seeing you before I left London. It was, I can assure you, a very great disappointment to me, when I found, from Mr. Veasey's letter, that you were likely to leave London *in a few days* for America; but my feelings have been somewhat relieved by your letter of this morning, as it gives me an opportunity at least of *communicating* with you before you leave the shores of Old England, and of expressing my sincere regret that it has not been permitted me to have the gratification of shaking hands with you before you set off. From the month of March (being

the time you mentioned in your last letter when I might have had reason to expect you in London) till the middle of July, when I came down to Cambridge, I was *daily* looking out for you most anxiously, and I may say, that after Dr. Clark's arrival in London I was raised to the pitch of *hourly* expectation.

"As I am now deprived of a personal visit from you, be pleased, my dear Sir, to accept my most heartfelt congratulations on the recovery of your health and spirits, and may you long live to enjoy that inestimable blessing in the midst of your family and friends; and if it should not be in my power to accept your kind and friendly invitation to visit you in New-York, (of which I have very great fears,) be assured that I shall never forget that it was with the Bishop of New-York I ascended Vesuvius, ransacked the ruins of Pæstum and Pompeii, and assisted at the solemn mummery of the Sistine Chapel.

"But our intercourse must not end thus. There is one subject at least upon which, I trust, we feel a *common interest*—I mean that of the poor Vaudois. *You* have preached a sermon in their favour at Rome; *I* have been appointed treasurer to the fund which is now raising in this country for their relief; this fund is now become considerable, and in the course of a fortnight I am going to London to attend the sub-committee, when I shall have the pleasure to report a further increase. It is a subject which has very much occupied my attention since Christmas last, and I have more to say upon it than can come into the compass of an ordinary letter. I have written to the Rivingtons this evening, to request that they will send me your sermon, and I

have no doubt that in the course of a few weeks I shall have the opportunity of transmitting a copy to our worthy friend Mr. Bert. Had I no *other* reason —but I have *many*—for writing to you at New-York, but to report the proceedings of our committee here, you may be sure to hear from me again before many months. * * *.

"That you may find Mrs. Hobart and all your children in the enjoyment of health and happiness, is the earnest prayer,

"My dear Sir,

"Of your faithful and affectionate friend,

"R. BRIDLE."

From the Rev. E. J. Burrow to Bishop Hobart.

"*The Grove, Epping, Aug.* 29, 1825.

"RIGHT REV. AND DEAR SIR,

"I thank you very cordially for your letter, and for the valuable packet which has followed it. In truth I began to despair of gaining any tidings of you, so long is it since I heard even in what country you were probably to be found. I feared that sudden illness might have kept you a prisoner, or that some accident had befallen you by the way. I rejoice to learn, or rather to infer from your letter, that this is not so; though my satisfaction is much diminished by the regret that I have no opportunity of congratulating you in person, on the safe termination of your travels. That your remaining voyage may be prosperous, you have, I am sure, abundance of ardent wishes from both sides of the sea. The friends you leave behind, and among them those at

Epping, will continue to feel an interest, a deep interest, in one who has done so much in support of true religion; and those to whom you return seem to be quite aware of the value of your pastoral services and presence. Should it ever be my lot to cross the Atlantic, and there is no saying what may be in store, I shall hope to visit you in the scene of your exertions. In the mean while it will be a great gratification to me to be favoured with any communications which your other engagements will permit you to make relative especially to the progress of the Theological Seminary, and to the affairs of the Church in general. I shall rely upon your kind promise of an account of the American Episcopal Church, when you have leisure sufficient to draw it up. It will always be my object, so long as I remain editor of the Theological Review, to avail myself of every opportunity to promote the good understanding which now exists between the Episcopalians of America and England; for I am persuaded that nothing will more tend to rouse us to activity, than the emulation which friendly intercourse is calculated to excite. I am much obliged by the present of your edition of the Family Bible, and will certainly make mention of it in the Review before long. I should like to see a work of the same sort, but more compact and more practical, published at New-York. I would engage to edite it in London. Notwithstanding the great sale that D'Oyly and Mant's Bible has had, there is still a want of something more condensed, and suitable to those who have very little time to read and yet desire instruction. May I beg that you will be

good enough to direct your bookseller to forward any American publications on divinity which may come out, and which you think deserving of notice, to Rivingtons' for me. I am anxious to render our Review as generally acceptable as possible, for though *frustra laborat qui omnibus placere studet*, I am confirmed, by the experience we have already had, in my persuasion, that no real good can be effected by such a publication, unless it be *readable* by all parties, and be as impartial towards all as sound principle will allow.

"Mrs. Burrow and my family desire to offer their respectful compliments with those of,

"Dear Sir,

"Your very faithful friend and servant,

"E. J. BURROW."

There are a great number of notes also from the highest dignitaries of the Church of England, from several of the nobility and gentry, and some of the most eminent literary men of the age, to Bishop Hobart, containing proffers of hospitality, or of other acts of civility and kindness, which, while they were doubtless very grateful to him, were nevertheless due to his talents, character, and station.

During his visit to England, he published two volumes of his sermons, which were also soon after re-printed in this country. They were his ordinary parochial discourses, which were designed merely for the pulpit, without the slightest view to publication. From the multitude of his avocations and cares, but little time was left for the preparation of his sermons, and even when he hap-

pened to have more leisure, from the mere force of habit and his remarkable facility in this species of composition, they were generally written in the same haste. They are by no means, therefore, the best specimen either of his style or of his powers. Besides, many of them were composed when he was comparatively young, before the first had attained its final form, or the last their full maturity and vigour. These discourses, however, are written in an easy, flowing, and popular style, which, with the freedom and animation of his manner at the time of their delivery, gave them almost the air of extemporaneous discourses, and made them very captivating to the hearers. But though they have in many respects great excellencies, yet they cannot be regarded as finished compositions. The style is often wanting in precision, elegance, and grace. It is in general too much encumbered with epithets, which weaken its force. And occasionally it is deformed by the use of false and common-place ornaments, or by a confusion of figures. But notwithstanding these blemishes and defects, their merits are of a high order. The topics are well selected for the edification of a Christian people. They are practical, useful, and evangelical, in the best sense of that sacred but often misapplied term. The leading doctrines of the Gospel are continually set forth in the clearest manner, and Christian duty is always inculcated on Scriptural principles. A fervid glow pervades them, which even now is felt, but which once the kindling and stirring spirit of the speaker transfused through every heart. With all this warmth and freedom, the union is still pre-

served with soberness and truth. The thoughts are natural and just; the general treatment of the subject is always clear and intelligible; the divisions are sometimes singularly striking and happy; the reasonings are acute and convincing; the practical appeals and final application are often exceedingly affecting and impressive. Had the sprightliness of the Bishop's imagination been under the guidance of a severer taste—had there been as much felicity as there was freedom of expression—had there been as much vigour of style as there was boldness in his conceptions, he would have made one of the most powerful and eloquent preachers of the age.

His Charges and Pastoral Letters, which were written with greater care, and sometimes under stronger excitement, are among the most chaste and forcible of his writings; and some of his controversial pieces are the fairest exhibition of his theological learning and intellectual powers.

Bishop Hobart left England on the first of September, in the ship Canada, Captain Rogers, from Liverpool. He arrived early in the month of October, and was received with so warm a greeting that his heart melted within him, for the cordial congratulations of all seemed to confound the degrees of affection towards him, and each one whom he met appeared like a dear and personal friend.

From Bishop Croes to Bishop Hobart.

"*New-Brunswick, Oct.* 14, 1825.

"DEAR AND RIGHT REV. SIR,

"Having read in the Evening Post of yesterday, the very agreeable intelligence of your arrival from

Europe, I avail myself of the earliest opportunity to congratulate you on that happy event, and to express the great pleasure and satisfaction I feel that you are, by the goodness of God, restored to the bosom of your family, to your friends, your diocese, and to the Church generally, after so long and painful an absence. I hope, my dear Sir, that your health is entirely restored, and that you may be enabled to resume the duties of your diocese with that vigour, energy, and usefulness, so peculiarly yours.

"I intend, with Divine permission, to make you a short visit as early as possible, perhaps next week, towards the close of your Convention.

"With my best respects, and the respects of my family, to Mrs. Hobart and your children, whom we sincerely congratulate on this very happy occasion,

"I am, my dear Sir,

"Your sincere and affectionate

"Friend and brother,

"JOHN CROES."

From Bishop White to Bishop Hobart.

"*Philadelphia, Oct.* 17, 1825.

"RIGHT REV. AND DEAR SIR,

"The bearer, the Rev. Mr. Howell, has called to inform me, that he is starting this morning for New-York. I will not lose the opportunity of congratulating you on your safe return, which I should have done by Mr. Montgomery, had not the information of his going early in the morning reached me late on the preceding evening, and when I was engaged in company.

"I also beg leave to present my congratulations on the occasion to Mrs. Hobart and to all the members of your family, and remain

"Your affectionate brother,

"WILLIAM WHITE.

"*P. S.* You will easily believe that all the members of my family share in the satisfaction which I feel in the event.

"W. W."

From Bishop Ravenscroft to Bishop Hobart.

"*Raleigh, Oct.* 22, 1825.

"RIGHT REV. AND DEAR SIR,

"The public prints having announced that the wishes and prayers of many in your behalf are answered in your safe return to your country and family, I beg leave to present my congratulations on the happy event, and to assure you, that I feel thankful, not only for your safe return, but that it hath pleased God to sanctify the means used for the restoration of your health with full success.

"I cannot, I think, accuse myself of any tendency to enthusiasm, yet I am constrained to view the providences of the great Head of the Church towards you, as a speaking indication of his watchful care over his Church, and of his favour and goodness towards that branch of it planted in this country.

"From past experience we may flatter ourselves that the renewed health and strength conferred on you, with the watchful care which has preserved you by land and by water, will operate to produce yet more devoted exertions for the extension of that

kingdom, which is to progress in its conquests, until the ends of the earth see the salvation of our God, and with one heart and one mouth confess Jesus to be Lord, to the glory of God the Father.

"In this arduous but happy work, permit the youngest of your brethren to offer his most sincere co-operation, and to add his earnest prayer to the supplications of many, that as you are restored, so may you be guided and supported in every endeavour for the advancement of the glory of God, the good of his Church, the safety, honour, and welfare of his people.

"Your affectionate brother in Christ,

"JOHN S. RAVENSCROFT."

On the Sunday after his return from Europe Bishop Hobart preached a sermon, which, from its novel and peculiar character, was heard with a great diversity of feeling and opinion among ourselves, and which attracted a considerable degree of attention abroad. He seemed to be perfectly aware of the effect which it would produce, but having deliberately made up his mind as to the propriety of the step, with his usual fearlessness he gave himself no trouble about the consequences. He remarked to the Rev. Dr. Montgomery and myself, who accompanied him that morning to Trinity Church, that he had intended to confer with us and a few others on the subject, but as the measure was a bold one, he had concluded that it was best to take the whole responsibility of it upon himself. The train of observations was so entirely out of his ordinary course, (for in general no one confined himself more scrupulously to the topics

which are strictly appropriate to the pulpit,) and some of the opinions which he advanced were so opposed to the predilections of many of his warmest admirers and devoted friends, that I well remember to have listened to the discourse with agitation, anxiety, and fear. But though the sermon was the occasion of some surprise and remark, it was followed, however, by no harsh censures, nor any degree of unkindness and ill will. The well-known sincerity of the Bishop, his elevation of sentiment and freedom from vulgar prejudices, were a sufficient assurance to his hearers that he had expressed the honest and settled convictions of his mind; and if there were any among us who doubted the expediency of the measure, there were none who questioned the purity of his motives. The object of the discourse was to institute a comparison between the United States of America and some of the countries in Europe through which he had travelled, and to show that the people of this infant nation, so inferior in the arts which adorn and embellish life, in the munificent foundations of learning, in the venerable monuments of glory and power, in the refinements of polished society, were still favoured in many respects with such distinguishing advantages as ought to make them grateful, contented, and happy. I am persuaded, from my own observation, after a journey through these very countries, where I travelled with a delight which softened down the prejudices of education and habit, and the recollection of which has thrown a reflected charm over the rest of my life, that no one could return to our own without strong feelings of complacency and pride.

The Bishop takes only a rapid glance of the points of comparison between some of the countries on the Continent of Europe and our own; and had his observations been confined to these, they would have excited but little interest, and led to no animadversion. But he entered into a discussion of the most delicate nature, where it was much more easy to arouse a jealous sensibility than to secure a sober attention to reason and truth. He ventured to compare this country with England, and to dispute her pre-eminence in some of those very respects in which she places her chief glory and pride. Though not withholding the acknowledgment, that as from the first of European nations we have drawn our origin, so we have also derived from it our admirable principles of civil freedom; yet he contends that we have carried them to a higher point, elevated the character and condition of the great mass of the people, and increased incalculably their peace, their comfort, and happiness. But, much as he values our civil liberty, it is the religious freedom of our country which, in his view, constitutes our highest boast. Protected in her privileges, without the slightest degree of control and restraint, religion is suffered to make her own way to the hearts and consciences of men, and the cause of truth, unembarrassed by political arrangements or popular prejudices, proceeds without obstruction to that triumph which it must eventually obtain. Here the connexion between the pastor and his flock is voluntary on the part of both. The former is brought into this relation entirely from esteem for his talents, piety, and worth, and the latter are dis-

posed to be pleased with the object of their choice. But there the livings, being in the gift of individuals, corporations, or the government, are liable to be made subservient to the private views of individuals or families, and to present an inducement very often to enter into the holy ministry with a great admixture of worldly motives.

Besides, there is no easy or practicable mode in which this connexion, that is entirely independent of the choice or wishes of the congregation, can be dissolved. For "such are the gross and lamentable obstructions to the exercise of discipline, from the complicated provisions and forms of the ecclesiastical law, that common and even serious clerical irregularities are not noticed."

The Bishop proceeds to observe, not in a spirit of censoriousness, but of unfeigned regret, that "the mode of support by tythes, though part of the original tenure of property, is still calculated to prevent, in many cases, that cordial and affectionate intercourse between the minister and people" which is so common and endearing among ourselves. He then attempts to show that the arrangements of our own Church are decidedly preferable, both for the maintenance of the clergy and the exercise of discipline.

He afterwards adverts to the extraordinary and inappropriate prerogative of the king, through his ministry, to designate the persons who shall be chosen for the Episcopal office, whose authority is entirely divine, and the absolute incapacity of the clergy to exercise their ecclesiastical power independently of the state. But here no secular au-

thority can interfere with our high ecclesiastical assembly, nor control her legitimate powers.

And finally, he contends that the theological requisitions for the ministry, and the provisions for theological education in the Episcopal Church in America, are much superior to those in the Church of England.

These several positions are illustrated with as much clearness, and supported with as much force of argument as could reasonably be expected within the brief compass of an ordinary discourse. The treatment of the whole subject is kind, respectful, and decorous, without the slightest infusion of bitterness, malevolence, or scorn. Though, therefore, to those who were brought up in loyal attachment to the civil institutions of England, and in habitual reverence for the Church, these pretensions might have seemed high and unwarrantable, yet there was nothing in them to provoke the indignation of a generous mind. They should have been answered in the frank and liberal spirit with which they were made; but the first notice of them was steeped in wormwood and gall. There never was any thing from the British press which was more unworthy of it, and never any thing which called forth, in England itself, a more noble and generous vindication.* A few instances of this magnanimity on each side of the Atlantic would put away all bitterness and wrath, and make us no longer feel like aliens, but brethren.

It has been ascertained that the critique on the

* From the Rev. J. H. Rose.

sermon, which appeared in the Quarterly Theological Review, was written by a Mr. Croley, from Ireland, residing in London—who had previously published one or two poems, which gave the promise, in any future productions, of a better style and taste; for the review is a tissue of vulgarity, ignorance, presumption, and folly. He represents the Bishop as "signalizing his first appearance in the American pulpit on his return from the hospitality and marked attentions of the British clergy, by a laboured, unmeasured, and most unfounded attack on the Church of England," as "sacrificing the conventional honour of society, and the still more delicate honour of his cloth, to the sovereign mandate of his majesty the mob;" as "thinking only of a vulgar flourish to announce his arrival in America;" as "laying upon his cushion for a sermon a political pamphlet, and calling upon his congregation to rejoice in the superiority of their obscure Church over the fallen and decrepid grandeur of the mighty Church of England." He looks upon the sermon as a painful proof that every public man in America "is under mental *duress*," and that the high road to authority is to please the populace. "Popularity is there the supreme good, the twenty thousand of the wheel, that 'richest and golden merchandise' that justifies every man's venture and submission to all the capricious fluctuations of the wave and wind. It is this that has compelled so respectable a man as Dr. Hobart to consult its will, even in his absence, by gleaning up abuses palatable to the popular taste, and by employing the first moments of his return to assure his countrymen that neither

the brilliancy of France, nor the classic glories of Italy, nor the hereditary wisdom, power, and prudence of England, have shaken his inborn admiration of the land of swamps, the yellow fever, and universal suffrage."

But he endeavours to account for this on the supposition that "those vague and clamorous fooleries about government and religion which pass from the lips of noisy ignorance into the ears of ignorance silent and submissive—that kind of disquisition which flourishes in the columns of a newspaper, gives an hour's importance to the debates of the ale-house, or a desperate consistency to an Atheistical review, must have come athwart the stranger's first perceptions." But "for all this, it might be but fair to make a handsome admission for the surprise of faculties new to the topic—for the natural unacquaintance of a man, born and bred three thousand miles off, with the spirit, literature, and laws of England—and most of all, for the visionary weakness and pastoral simplicity of the gentle shepherd of an obscure flock on the edge of the wilderness." "This American Prelate, dispensing his Sunday sermon to his city congregation in his fashionable chapel, little knows the life of the measureless majority of the clergy of England."

After this preliminary strain of vulgar abuse, the very coarseness of which is surpassed by its absurdity and folly, the reviewer attempts to overthrow the positions advanced in the sermon by argument; but he does not meet the subject with fairness and candour, turning most disingenuously and sophistically the liberal concessions of the Bishop against

himself, disregarding his distinctions between the spiritual character of the Church of England and the evils which it suffers from her connexion with the State, evading some of the points at issue, and relying more upon ridicule in all, than upon reason and truth.

The review, however, is so rambling and discursive as scarcely to admit of a regular analysis, and no fears need be entertained of the impression which it will make, in referring the reader to the article itself.*

The writer, who appeared in the course of the article on the Bishop's sermon to have collected together all the topics of abuse which have been so common against our country itself, mounts up by a regular gradation to the very climax, and concludes it with such an exhibition of ignorance, absurdity, and madness, that we can neither restrain our laughter nor contempt.

"Dr. Hobart came to England under peculiar circumstances. We must acknowledge, that whatever may be the labours or the learning of the Episcopal Church in New-York, it had hitherto much escaped notice in England. Whatever may be the merit of its virtues, it had lost none by a too ambitious publicity. We hear a good deal in the Doctor's pamphlet of the literary education of its pastors. But their literature had confined itself to the modest but doubtless meritorious cultivation of the native mind; and content with fame on one side of the Atlantic, it apparently scorned the clamorous competitions of European theology.

* Christian Journal, New-York, for 1826.

"We confidently hope that this gentleman will feel the suitableness of henceforth abjuring politics, and be content with the popularity for which he has paid so hard a price. We shall probably hear no more of him than we have heard of his associate theologians. His faculties may be well occupied in America; for, after all, it is from Episcopacy that we must expect whatever of religious decorum and sound doctrine is to be the portion of the Western world. All things there are too much tossed about in the yeasty ocean of Republicanism. The religious chart of America is still the melancholy counterpart of its physical one; here and there little traces of life among endless sweeps of sectarian barbarism; the land overspread with Dunkers and Thumpers, and Memnonists and Jumpers, enthusiasts gay and gloomy, yet all counting; the slaves of strange and unscriptural folly, or giddy and presumptuous ignorance, or reckless and revolting passions; a vast hilarious and holy rabble, drugged by the cup of Fanaticism."

Before I proceed to notice the answer to this article by the Rev. Mr. Rose, which appeared in the Christian Remembrancer, and which evinced the generosity of a true Briton, proud of his country, and yet, with a mind enlarged and liberalized by foreign travel, not insensible to the excellencies of others, it will not be amiss to state under what impressions Bishop Hobart visited England. From my earliest recollections of him, he carried his respect for that country to a degree of veneration, which, with narrow and prejudiced minds among ourselves, might have almost rendered his patriot-

ism questionable. He looked upon her, as he has sincerely declared in his sermon, as the first of European nations; surpassing all others in her institutions, her laws, and the moral worth of her people. He regarded the Church of England as the bulwark of Christendom, and felt almost as deep an interest in her concerns as our own. I never knew any one who more deeply deplored the late unhappy contest between the two countries, which, enkindling former animosities, and breaking up the friendly relations which had been reviving between them, seemed to put those more widely asunder than ever, who were bound to each other by so many endearing and common ties. But, greatly as he valued that nation, he did not regard it with a blind admiration. His intimate acquaintance with the politics, the literature, the social and religious state of England, derived from his reading, his correspondence, and his large and constant intercourse with strangers, and the habit which his acute and discriminating mind had formed of viewing every subject in its true and proper light, had left but little for him to acquire from personal observation in visiting that country. The opinions which he advanced in his sermon, on the defects and abuses in the Church of England, which stood, as he conceived, in the way of her spiritual advancement and glory, and the superiority in certain points of our own, were in the main such as he often expressed to his familiar and confidential friends. Some of them indeed, in regard to the former, were strengthened beyond his wishes by a nearer inspection; but they were not, however, in any

respect very materially changed. He remarked also, after his return, that he had freely expressed the same sentiments in England to the true and zealous friends of the Church, some of whom saw the evils with regret, but lamented that they could devise no remedy for them.

I well remember a conversation which took place at a dinner party in Montreal, a short time before he left this country, which will show that one of the positions which he afterwards took in his sermon was not a novelty. The company consisted of two or three officers in the British army, a few American gentlemen who were settled in Canada, a highly respected clergyman and scholar of the Church of England, who was educated at one of the Universities, the Bishop, and myself. I do not recollect in what way the discourse took a turn, which was so new and surprising to several of the guests, though I have a distinct impression that the discussion to which I allude was not introduced with discourtesy and unkindness. The Bishop took the ground, that the provision for theological education in our Church was more ample, and the preparation for the ministry more thorough and effectual for general usefulness, than in the Church of England. He yielded without reserve to the great and acknowledged superiority of the latter in all other branches of human learning. He did not pretend to compare the results of this infant system with the splendid labours of some of their divines. The advantages which they enjoyed from a more enlarged plan of academical education, from situations of learned leisure, and entire freedom in

many instances from parochial cares, enabled them very often to rise to such a degree of eminence as few of ours could ever expect to reach. But he, nevertheless, maintained that the course of theological study prescribed for all who were destined for the ministry in our Church, and the opportunities for extending this course in our General Seminary, were calculated to make our clergy, as a body, much better theologians than the great mass of the clergy in England. There, in fact, there was no indispensable standard which all must attain. The divinity lectures in the Universities, which were common to all the students, must of necessity be attended by those who were designed for orders, but there was no other public provision for theological education. Private instruction, personal diligence, and the high rewards which awaited professional distinction, must accomplish the rest. The discussion was free and animated, and the novelty of these pretensions, it appeared to me, did not occasion more surprise, than perplexity in answering them.

When Bishop Hobart also was in Rome, he had a conversation on a subject very nearly allied to this, with a distinguished personage, for whose rank and character, as well as for the kind attentions which he had received from him, he entertained the highest respect. In a very frank and friendly manner it was suggested by Lord Sandon, that probably the state of society in the United States was not so favourable to literary excellence as in England. The Bishop, in reply, did not contend that it was so generally, but he ventured

to express his opinion of our superiority in pulpit eloquence. He did not mean to apply the observation to the *solid qualities* of that art, but merely to the mode of exhibiting those qualities in the matter, the arrangement, and the general style and delivery of sermons, so as to produce the greatest impression on a mixed auditory.

It is a pleasing circumstance, however, that the defence of Bishop Hobart was not left to his own clergy, but was most triumphantly made by a clergyman of the Church of England. His opinions on this question being entirely uninfluenced by any other consideration than a regard to the interests of justice and truth, were therefore received with no more suspicion on one side of the Atlantic, than with gratitude on the other. In noticing the answer to the review, by Mr. Rose, I am at a loss to know what parts of it to select, where all is so admirable. "Bishop Hobart," he remarks, "had been compelled by ill health (brought on by over exertion in his arduous duties,) to seek the benefit of an European climate. His return was marked by a greeting so cordial and heartfelt, as to do honour alike to those who gave, and him who received it; and on his first appearance in his church, he addressed his congregation on the comparative merits of the countries he had just been visiting, and that which had so affectionately welcomed his return.

"When it is insinuated that he deceived those who treated him with kindness, with hypocritical pretences of respect—that while he quietly submitted to be loaded with attentions, he was intend-

ing to repay them with abuse—when it is said, that he did this to curry favour with a mob; and that to the same paltry motive he sacrificed the honour of a gentleman and the character of a clergyman; I may well ask, what worse could be said or insinuated? If there is one man on earth to whom a charge of insincerity applies less than another—if there is one man who, from his native and honest simplicity, can look down on it with more lofty contempt—if there is one man who has more entirely despised popularity, and set himself with honest vigour to stem the current of popular opinion—that man is Bishop Hobart. From the very hour in which his career commenced, he has been in principle the open defender of the most extreme high Church principles—principles certainly not likely to be popular with Americans. He has defended them against open foes from without, and against not less dangerous foes in the garb of friends within. He has ever set himself, in a country where all sects are tolerated alike, to oppose that union of sects for the distribution of the Scriptures which has caused so much dissension in this country, and he has in consequence been assailed with abuse and reviling almost unparalleled. Nothing, indeed, but entire ignorance of facts, could have induced the reviewer to charge an American divine, who has opposed the Bible Society and advocated high Church principles, with making sacrifices to popularity. That ignorance of facts shows itself still more clearly when he next speaks of Bishop H. as a chapel preacher to a city audience Let him take down his map, and when he has

measured the distance from the Falls of Niagara, let him be informed that that place, with others almost equally distant, is in the round of Bishop Hobart's visitations, and then let him blush for having spoken of a man whose unsparing exertions in his profession have rendered a valuable life precarious and painful, as 'a dispenser of Sunday sermons to a city congregation in a fashionable chapel.' But the most intolerable part of the review is the insinuation, that while Bishop H. was receiving all sorts of civilities, and even 'took leave with declarations of respect and grateful remembrance,' he was hunting for abuses, and preparing to pour out a flood of vituperation on the Church of England. The charge is most unjust and unfounded.

"Bishop Hobart did not come here to hunt for abuses, but to revive wasting spirits and recruit departing strength; so far from coming with a prejudice against us, he came with the strongest admiration of England, and the strongest belief of her superiority on most points; and, whether wrong or right, the conviction of her inferiority on some points was forced on him, against his former belief, during his residence here. He came as a traveller of ample fortune,* and of high station in a Church nearly allied to our own; he received no attention and no mark of respect which were not due to his

* In this the writer was mistaken. The unlimited hospitality and charity of the Bishop, even with an ample income, never allowed him to acquire a fortune. The munificence of the wealthy and liberal corporation of which he was the head, furnished him with a *carte blanche* for the extraordinary expenses of his tour in Europe.

station, his character, and his talents;—he made no declarations of respect and grateful remembrance which he did not feel; and, lastly, *he openly and unreservedly expressed, while in England, precisely the same opinions on our policy in Church and State which he has expressed in his sermon.*"*

* In regard to the connexion of the Church of England with the State, he not only entertained, but long before had publicly declared, these sentiments, accompanied, at the same time, with expressions of profound admiration and respect for that Church in her appropriate and spiritual character. And to show their sincerity, it is only necessary to remark, that these favourable opinions were published at a most delicate and critical juncture, during the late war between England and the United States. In a sermon which he preached in 1814, at the consecration of Bishop Moore, he alluded with complacency and pride to the origin of our Church.

"In boasting of our origin from the Church of England," he observes, that "he does not contemplate her as enriched with secular wealth, adorned with secular honours, or defended by the secular arm. Of the *policy* of this union of the civil and ecclesiastical authority, so that the latter, in commutation for the wealth and patronage of the former, relinquishes a portion of her legitimate spiritual powers, and is in danger of being viewed as the mere creature of human institution, and of being made the engine of state policy, there have been sound Churchmen, even of her own communion, who have entertained serious doubts.

"Nor is the Church of England contemplated in connexion with the character or conduct of the government or nation where she is established, concerning which wise and good men, and within the knowledge of him who addresses you, correct and exemplary Churchmen, entertain very different opinions; and your preacher would deprecate, as unsound in principle and most impolitic in its results, any connexion of our Church, as a religious communion, with the principles and views of political parties.

"Nor does he contemplate the Church of England in that particular organization of her government, and those local ecclesiastical appendages which involve no essential principle of Church order.

"I make this public contradiction of these things out of a mere sense of duty to one whose friendship I value in the highest degree, and of whom, though the 'wide waste of waters' between us forbids any hope of personal intercourse, I shall ever cherish the most lively and affectionate remembrance. Many more learned men I have known—some men as amiable—some men as deeply, as unaffectedly pious—some men as much and as piously devoted to their holy calling: but it has not very often been my lot (and I think the declaration might be made by most men) to know one who united so many claims to respect and affection.

"Let us now proceed to the sermon itself; and I do not hesitate to say, however much I may dissent from the opinions contained in it, that if even one part be produced, written, as the reviewer asserts the whole is, in a malevolent spirit—in a petty feel-

"But in boasting of our origin from the Church of England, he views her merely as a *spiritual society*, possessing the faith, the order, and the worship which were the characteristics and the glory of the primitive ages of the Church.

"We boast then of our origin from a Church which, in renouncing the despotic claims of the Church of Rome, tempered with such singular felicity, zeal and ardour, with prudence and moderation, as to reject the errors, the superstitions, and corruptions of that Church, while she retained the primitive faith, order, and worship, which those errors, superstitions, and corruptions, had debased and disfigured, but with which they were so intimately mingled as to render the separation a work of extreme difficulty and imminent hazard. We boast of our origin from a Church which, in reference to the soundness of her principles, the talents and piety of her clergy, and her efforts in the cause of the reformation, still maintains the proud title which at the first she acquired, of being the *glory of the reformed Churches.*"

ing of national dislike—in a wish to fan national prejudices—I give up the cause. Such a charge comes with peculiar justice from a reviewer who believes and has causelessly repeated every calumny put forth by the outcasts of English society who have travelled in America—by a reviewer who talks of the 'tavern existence of America—of her captains and colonels who serve out their own gin —of judges who give up their duty to practise with rifles for their next duel—of the slave markets, gougings, scalpings, and other abundant and brilliant proofs of the forest blood and Indian inheritance of the virgin soil of liberty.' The reviewer is one of that enormous class of Englishmen who are exasperated into fury by a hint that any thing among us falls short of perfection. * * *. This belief and these feelings make us deservedly objects of dislike and ridicule among our neighbours."

Mr. Rose then takes a most calm and dispassionate view of the subject matter of the discourse. The occasion of it he considers reasonable; the preference which, on many accounts, the Bishop gives to his own country, was natural; and though some of the conclusions to which he came might be erroneous, yet they were not to be regarded as proofs of malevolence or ill-will.

He notices, in the same candid and liberal spirit, the Bishop's remarks on the Church of England. He differs from him widely on several points,* but

* For fuller information on these points, the answer itself should be consulted, which was republished in the Christian Journal for November, 1826, vol. x. p. 341.

agrees with him entirely in others. He regards it as "a serious evil that there is no regular education for the ministry in the Church of England," and considers it a great hardship that she has not the power "of regulating her own affairs, and that she is subjected to lay-legislation; while in practice the grievance is not lessened, since even bishops' ordination questions have been canvassed in Parliament by radical peers and infidel commoners."

"On the other complaints made by Bishop Hobart, the opinions of true and zealous Churchmen will be more divided. By some, the matters to which they relate may be judged to be necessary evils; by some, to be difficult or impossible of remedy; by many, to be no evils at all." "But still, the points on which he has spoken are not fancies of his own creation, but have often obtained the notice of the sincerest friends of the Church."

"For myself I can only say, that if, after a sojourn in America, in speaking of American Episcopacy, I were to urge the strong tendency of an election for the high office of bishop to produce intrigue, party feeling, and dispute among the clergy—if I were to state my exceeding dislike to make the clergy dependent on the voluntary contributions of the laity for support, and my belief that such a mode of provision would deprive them of that freedom of rebuke which I judge essential to the character of a Christian minister—if I were to object to the mixture of laymen in their lower house of convention—if I were to state these things in the honesty of my heart, in a deep conviction that these *were* evils, and in an unaffected regret to see them in a Church, for the

excellencies of which, as a true Episcopalian, I had the strongest respect, and for whose continuance and extension I devoutly prayed; I should feel both surprised and grieved that any man could be found who would proclaim me an abuse hunter for thus expressing my honest belief. But if he went on to charge me with hypocrisy, because, believing these things, *and stating my belief of them to my American friends while among them*, I nevertheless hailed the friendship of the worthy and the good there as a boon and a blessing, and enjoyed that Christian and rational intercourse with them, which is indeed one of the world's best blessings, and which is never diminished or destroyed between noble minds by difference in opinion, while each is assured of the truth of the other's heart and the soundness of his principles; if my accuser so misrepresented me, that those who read his statements believed me to be mean enough to court hospitalities in a foreign land, and to repay the hospitalities with abuse; my grief and surprise would not rise into indignation, but subside into contempt. A lofty mind may be led to love and to be indignant wrongfully; for love and indignation are passions of the noble mind, and it is the lot of man to err and to be deceived; but such a mind never lightly entertains suspicions of a mean and unworthy bearing, and is only brought by clear and irresistible proofs to admit that others can be guilty of conduct which it would spurn with indignation itself."

I conclude that after this free and noble vindication of Bishop Hobart, some extracts from Mr. Rose's private letters on this subject will not be

considered a violation of that delicacy and respect to which he is so peculiarly entitled.

"*Horsham, March* 16, 1826.

"MY DEAR FRIEND,

"I received your letter on the first of March. I had been impatiently expecting it, but still I remembered how many calls you must have on your time, and checked my impatience as well as I could. I was heartily glad to find that your spirits and health (except the temporary attack of cold) were good; but I beseech you not to give too loose reins to your active mind and disposition, for you will, I fear, suffer if you do. I have learned, by bitter experience of the last five or six years, that an abstinence from mental exertion is often quite necessary to keep the stomach, that spring of life and activity, in any order, if it be disposed to be weak. I acknowledge the pain and the difficulty of such an abstinence, but your life is too valuable to be trifled with; for though you may not be able to effect all that you would with stronger health, what you do, what you support, and what you prevent, is of incalculable good.

"I have read your sermon with very great pleasure, and I concur in the greater part of all you say as to our Church, though on one or two points I hardly know that I like your plan so well. If the patronage of livings were in the hands of bishops, I should think all objections obviated on that head." (The election of bishops Mr. Rose regards as a perplexing question. He is aware of the objections to their method, but he still thinks "in a dominant

Church a free election would not be tolerable." He then points out an error into which the Bishop has fallen in regard to the general causes of the elevation of clergymen in the Church of England to the Episcopal office; and he mentions the names of several by whom it is now most honourably filled, who rose to this exalted station without any influence either from interest or noble alliance. "One of these, it is true, was a tutor in a noble family; but where a man receives five or six pupils he is very highly paid; and as he does not devote himself to one family, he is never considered as having any claim to patronage. As another minor error," he remarks, that "there are three professors of divinity at Cambridge, who all lecture either regularly or occasionally.")

"The part of your sermon from which I most dissent, is the statement that the abject condition of the poor here, is the necessary consequence of our having privileged orders, or at least men far exalted above others. I am unable to trace any necessary connexion between the two things. In my mind, the low state of our poor arises from the poor laws, which make the rich the slaves of the poor, and the poor the slaves of the parish officers. As they have the parish relief to rely on, they lose all provident habits; and their masters, for the same reason, do not pay them sufficient wages. On the other hand, the parish gives them a mere and bare sufficiency, so that they suffer in all ways. But this is too long a topic for a letter. * * *. I must conclude, though I do so reluctantly. Cut off as I am from all hopes of personal intercourse with

you, I enjoy the more keenly this imperfect communication, with one whom I view with so much respect and affection. I shall depend on hearing from you.

"Believe me ever,

"Most truly and affectionately yours,

"H. J. ROSE."

In a different letter Mr. Rose observes to the Bishop, that if another edition of the sermon were called for, he would do well to correct one or two inaccuracies. He had asked whether a portion of the immense wealth of the universities should not be appropriated to the increase of the accommodations for students, as many were now excluded who applied for admission. Mr. Rose replies, that it would only be just in regard to Cambridge to state, that this had very recently been done to a great extent. The new Observatory had been built, costing nearly £25,000 (sterling); the new court at Trinity, which contains one hundred and twenty persons, costing £40,000; the splendid new building at King's, costing £80,000; and the college of Benet, near £40,000. A new court was just commencing at St. John's, Downing, had been half built within five years, besides, many new edifices had been erected at other colleges.

The following letter, which appears to have been written subsequently, is without a date.

"MY DEAR FRIEND,

"I have received from you your report to the convention, and your charge, which show you un-

wearied in labour and unshaken in principle; but I have not received, what I wished for excessively, a letter from you; pray let me have the satisfaction of seeing, under your own hand, that you are as well as I wish you may be.

"With the report there came also two answers to the attack on you in the Quarterly Theological Journal. I was sorry that any of your friends in America took the trouble of replying to it."

He then adds, with regard to his own notice of the sermon, that he should not have thought any answer necessary, had the Bishop been half as well known in England as he was in his own country.

"I must tell you that I was sorry to see one thing in the Christian Guardian, and that was a general attack on the beneficed clergy of England, and a statement that curates are the only persons who have any spiritual influence over the people. This I am sure is not your opinion. I can conscientiously say, that it is wholly founded in error; for though it is certainly true, that, in theory, tithes are most objectionable, yet, in practice, a conscientious and Christian clergyman, by not insisting on his full rights, avoids dispute, and lives on terms of peace with his parishioners as much as if tithes were not in existence. You told me, I remember, that, *practically*, the payment of your clergy by voluntary contributions does not diminish the freedom of speech which they ought to have, but which theory would make it probable that, under such a system, they had not. And so it is with us—practice and theory, in short, do not coincide more accurately in this than in other matters. Believe me, therefore,

that a conscientious and pious incumbent with us, has as much spiritual influence as a priest can have; and, from his superior power of doing good, far more influence than any curate can possibly enjoy. I notice this at some length, because general reflections on a body always excite irritation, and it is, I am sure, most desirable that the Church of this country and yours should entertain a sincere and genuine affection for each other. In some points they differ, indeed, from external circumstances, but in spirit they are one. * * *.

"We talk of you, think of you, and wish for you every week of our lives. Alas! how vainly. How improbable is it that I shall ever have the happiness of seeing you again! Yet, to the last hour of my life, unless I am strongly deceived in myself, I shall think of you with affection, and be grateful to Providence for giving me the advantage of knowing one whose advice, whose energy, and whose example will, I trust, not be lost on me. * * *.

"Most truly and affectionately yours,

"H. J. ROSE."

There are likewise some general allusions to the sermon of Bishop Hobart in a letter from the Rev. Dr. Walker, professor of divinity, and now Bishop of Edinburgh, who, being a clergyman of the Episcopal Church of Scotland, which has no connexion with the state, and who, standing in a similar relation to the Church of England as ourselves, was enabled to view this subject with the utmost impartiality.

"When I was in London I of course saw Mr. Norris; while I was with him he showed me your

sermon, preached on your return to New-York. I met at Cambridge your friend Mr. Rose, with whom also I had some conversation on the same subject. The dedication and the introduction to that sermon are indeed admirable, both in conception and in expression. I am as much disposed as any man can be to lament certain circumstances and numerous legislative restraints in the Church of England, in the enactment of which the Church, as a body, was never consulted; nor do I at all wonder that you should prefer the arrangements of your own Church and country with which you are accustomed, and the good effects of which you have experienced, to the different arrangements observed in England. I entirely despise the prejudices which would confine all good to England, and deny all participation to other lands. With these feelings in full operation, and blessing God, as I do daily, for the happy progress of genuine religion in America, which is so much indebted to your zeal and labours, I am still of opinion that some of the remarks in your sermon have been rashly hazarded, and without a sufficient knowledge of the circumstances of the case. But these are errors into which all travellers are apt to fall, while, with respect to your country, it has too frequently happened that malignity has been mixed up with the errors of hasty observation. Every man who knows you, or who, without knowing you, reads your sermon in a Christian spirit, will at once acquit you of intentional error, and of unfriendly remark. I therefore was exceedingly shocked with the shameless malignity which, in the shape of a review in the Quar-

terly Theological, has been poured forth against you."

Dr. Walker concludes his letter in that kind and affectionate strain which it was almost the uniform and enviable lot of the Bishop to draw forth even from casual acquaintances, as well as from his oldest friends.

"Most happy shall I be to learn that your health is renovated, and that you are as happy as you could wish in the bosom of your family and in the midst of your affectionate flock. Mrs. Walker recollects your visit to Edinburgh with singular satisfaction, while I myself feel all the warmth, not of a recent acquaintance, but of a long-tried friendship, which I am most anxious to cultivate by occasional correspondence, since I cannot now hope for that which I would so highly value from further personal intercourse."

There are also some observations on the Bishop's sermon in a letter from Sergeant Sellon, a distinguished lawyer, who is no less advantageously known in our country than in his own.

"*Chapter-House, St. Paul's, May* 1, 1826.

"MY DEAR SIR,

"I was much gratified by the sight of your handwriting, for the next blessing to personal intercourse with a friend, is a letter from him. I had been for some time in expectation of hearing from you, finding from the public papers that you had safely arrived at New-York, and been most cordially received by your countrymen.

"Many thanks for your sermon—but one had

reached my hands before yours arrived. It is written with great nerve and spirit, as if the heart felt what the mind dictated. I almost fancied you in your Episcopal arm-chair at the Chapter-House fire-side, expressing, in your usual animated style, eulogiums on your country. But I rather expect that your animadversions will not pass *sub silentio.* Some, I believe, have taken umbrage at the sermon, but chiefly on account of the notes.

" With regard to the work itself, I concur with you in many main points, but not in all. Whatever faults may be inherent in our constitution by reason of the aristocracy, I look upon an hereditary nobility as a defence and ornament to a state.

" And although evil does in some respects result from the disposition of our Church preferment of pluralities and the like, I cannot but disapprove of ministers and pastors being placed in a dependent state on their congregations, and even exposed to the temptation of seeking the favour of men rather than of God. As to your mode of training young men to the Church, and electing your ministers and bishops, it may be far preferable, I think, to ours; but, I should like them, when elected, to be perfectly independent by a fixed stipend or endowment."

In another letter he writes, " I have often lamented the uncomfortable sensations which I fear were excited in your mind by the irascible and ill founded criticism which appeared in the Theological Quarterly Review; but I think they sank into insignificance by the side of the sound, manly, and sensible answer which afterwards appeared in an-

other periodical publication. At the same time, if every one knew your heart, temper, and disposition as well as myself, every ill-natured observation would have been spared."*

In the review of the sermon in the Theological Quarterly, the writer of it speaks in the most contemptuous terms of that spiritual society which derived its existence and authority from his own. He seems neither to have been aware of its origin

* There are a few touches in these letters which depict so happily some of the personal peculiarities of the Bishop, that though they have no connexion with the present subject, and cannot be supposed to have any interest for the general reader, yet will be striking and agreeable to his particular friends.

"My wife and children often talk of you, and particularly requested me to give their kind remembrances when I wrote to you. We mean to spend the autumn at our homestead-cottage, and should be happy to see you stretched along the sofa, pulling off your spectacles and rubbing your head, as if you felt yourself at home. I enjoy these recollections. But yet somehow the time passed over without my receiving that profit from your visit which I ought to have done—there was too much hurry—always on the wing—and although I felt myself benefited by occasional serious conversation, yet it was but occasional. Want of time, broken calls, interruption of others present, and accidental circumstances, disturbed the calm and composure of private intercourse, and checked as it were in its progress, the stream of instruction which would have otherwise flowed from your lips.

"Your sermons still afford me much pleasure and satisfaction; and your appendix hath fully confirmed my ideas of the state of the departed. It is, I think, clear and convincing. So that, though absent, you are with me; and if I find any thing in which I do not coincide, though I cannot argue the point with you, I note it down against the passage: But, in truth, that very rarely occurs; for I find our theology so congenial, that there is not above one or two points in which there is any difference."

nor progress. He speaks of it as "an obscure Church, the labours of whose pastors have much escaped notice in England, and been entirely confined to the cultivation of the native mind;" and he represents that particular portion of it which was committed to Bishop Hobart's care, as "a little flock on the edge of the wilderness." But though, numerically, it is indeed small, and the labours of its pastors in the undivided and daily duties of their calling, allow but little opportunity for acquiring literary fame, yet both have attracted a degree of observation in quarters which may console us for his profound ignorance and unworthy contempt. It is hoped that the introduction of a note from one who is raised as far above the reviewer in liberality as in station, may not be deemed a breach of the respect which is due to him, since it is calculated to do him that honour in our country which is, on all accounts, so universally yielded to him in his own. It was written by the late Bishop of London, Dr. Howley, who is now the Primate of England.

"The Bishop of London presents his respectful compliments to the Right Rev. Bishop Hobart, and requests his acceptance of a few copies of a charge delivered last summer to the clergy of the diocese of London. The Bishop takes the further liberty of requesting that, should an opportunity offer, Bishop Hobart will have the goodness to present a copy to each of his brother prelates, and to the Rev. Dr. Dalcho, as a testimony of the Bishop of London's high respect for the Episcopal Church in the United States of America, and for the distinguished individuals through whose exertions it is rapidly ac-

quiring that pre-eminence in the public estimation which is due to the superior purity of its doctrine, and to its apostolic form of government.

"*London, Jan.* 20, 1823."

When the health of Bishop Hobart had been impaired by excessive labours both of body and mind, and a temporary relaxation from his duties having been found unavailing, it was thought indispensable to his restoration that he should travel abroad, there was such a general manifestation of sympathy and concern as was never perhaps exhibited among us on any similar occasion. An address from the clergy was put into his hands on the eve of his embarkation, expressing, with no less sincerity than warmth, their affection for his person, their respect for his character, their prayers for his safety during his journey, for the restoration of his health, and for his return to the useful, zealous, and faithful labours by which his diocese had been so signally blessed; offering up likewise prayers for themselves, that they might have grace to preserve the Church in his absence from declining from that degree of unity, prosperity, and purity, to which it had been raised under his administration. A throng of parishioners and friends pressed around him at the moment of his departure, with anxious and sorrowing hearts, to bid him farewell; and some felt but little less than the Ephesian converts in parting with St. Paul, from the painful apprehension that they might *see his face no more.* The most of his clergy who were resident in the city accompanied him many miles, and then watched with fond and

lingering regret the last glimpse of the sails which bore him hence. During the first few months they waited for news from him with eager impatience; and through the whole course of his journey and protracted absence, according to the varying accounts of his health, they were by turns both cheered and depressed. But when he came back renovated in constitution, buoyant in spirits, and overflowing with kindness towards all whom he met, he was hailed with universal joy. A more deep and heartfelt welcome was never given to any one on his return to his native land.

The annual convention of the diocese was held shortly after his return. The feelings of the clergy and laity from all parts of the state were in unison with those which prevailed in the city, and there was therefore a general desire to make a public demonstration of them on this interesting occasion. But though there were none who did not wish to unite in this testimony of gratitude for the happy return of the Bishop, yet there were a few who, not agreeing with him in some of his opinions, and in the main points of his policy, were anxious that the resolutions should be so framed as merely to express their sentiments of personal attachment and respect, and their high sense of his usefulness, piety, and worth. With a view, therefore, to render it an unanimous act, some of his friends, who agreed with him in all points, unhappily yielded to this consideration, and in a spirit of accommodation, as unusual as it was unwise, drew them up in such a vague and general form as deprived them of all the force, character, and value which could make them wor-

thy of his acceptance. The Bishop had met his clergy and people with a generous warmth, which was most cordially reciprocated. He knew that, with very few exceptions, they were *of one heart and one soul.* He knew on what accounts he was particularly distinguished and esteemed. Any good and amiable prelate, however weak, irresolute, and wavering, might have received this praise, and therefore, on the day after the resolutions were adopted, he rose in his place, and in the bitterness of a jealous and wounded affection rejected it with scorn. Never did I hear any person, in voice, manner, or expression, so eloquent. It was all nature, feeling, and passion, wrought up to the highest pitch. He represented this proceeding as a crafty device of his opposers, and an act of weak compliance on the part of his friends. Under the appearance of congratulation and praise, it left out all those notices of the characteristic and prominent points in his principles and policy which it had been the labour of his life to extend, through *good and evil report,* and in which he placed his glory and pride. It neither exhibited him as he was known at home, nor as he was valued abroad. It was not agreeable to the just and affectionate tribute which had been presented to him on his departure, nor was it the kind of commendation which he coveted on his return. It was a diluted and weakened praise, which was in no way applicable to one who had always stemmed the current of popular opinion, and he therefore requested that the resolutions should be expunged from the minutes.

This is the mere faint and imperfect recollection

of a speech which was so bold and powerful, as to bow the hearts of the whole assembly as of one man. The justness and force of it were in the main universally felt. The particular friends of the Bishop were grieved at the pain which they had given him, and mortified by the error into which they had fallen. The resolutions were modified in such a way as to give them an appropriate character; and this fearless vindication of his fame, so far from being regarded as a display of arrogance and pride, was only considered as a proof of that elevation of mind which glories in an honourable course, rather than in undistinguishing and popular applause.

From the Rev. Alexander Goode to Bishop Hobart.

"*London, Jan.* 6, 1826.

"RIGHT REV. AND DEAR SIR,

"Amidst the universal joy which awaited your arrival at New-York, I trust the humble congratulations of the companion of your sojourn in the Savoy cottage may not be unacceptable. Permit me then most truly to sympathise in those feelings which I know must have glowed in your bosom at the affectionate expressions of delight on the part of your countrymen at your safe return to them. Such must indeed be the highest reward that can await the faithful steward in this life. May it be but the prelude to that joy unfading which awaits the righteous in a better world! While reading the account of your reception and of your address to the convention, I could well imagine what were your feelings at the moment. The chill climate of

St. Bernard, the pelting storm of the Bonhommie, and the inhospitable reception of the Savoy cottage, might well be forgotten in the rapturous enthusiasm of your countrymen. May it please the Almighty long to continue to them the life of their good Bishop, and to bless him with health and strength to fulfill the duties of his office! Your kind letter to Mr. Norris I presented two days since. He received me in a most friendly manner, desired to see me as soon as my present duties with Lord St. Vincent would allow me leisure, and assured me that it would give him pleasure to be able to serve me. * * *.

"Accept, my dear Sir, the grateful assurances of regard from

"Yours faithfully and affectionately,

"ALEXANDER GOODE.

"Lord St. Vincent begs his kindest remembrance."

From Bishop Ravenscroft to Bishop Hobart.

"*Raleigh, March* 18, 1826.

"RIGHT REV. AND DEAR SIR,

"It was my anxiety not to appear indifferent to the happy event of your restoration to health, to your family, and to the Church, through the miscarriage of a letter (which is a very common thing) that prompted me to write the second time. I well knew that you could have time for nothing but to meet and answer the congratulations of your numerous friends.

"I thank you very gratefully for the favourable

opinion you are pleased to entertain and express of my principles and conduct. It is refreshing to the spirits in an arduous contest, to find that one is not alone; and it is strengthening to the resolution, to meet the approval of the wise and good on those points of duty to which the many are opposed, and those who are not so are doubtful, timid, or indifferent.

"The situation of this southern country, surrendered for the last forty or fifty years to the exclusive influence of the Dissenters, left me no alternative, but to increase that influence by adoptiug half-way measures, or, by a decided course, to call into action what was left of predilection for the Church, to rally her real friends around her standard, and to strike fear into her enemies by the unqualified assertion of her distinctive character; and I have cause of thankfulness beyond expression, that it has pleased God to give success so far to the little I have been enabled to do. The predictions of the lukewarm and the timid, that I was premature—that the minds of the people were not prepared for it—that even those who were called Episcopalians would revolt at the consequences drawn from the principles I inculcated—have all been falsified; and the cause of the Church has been strengthened from day to day, as consideration of her truly divine character and purpose in the plan of salvation has been forced upon public attention. Multitudes have owned to me, that but for the imperious call upon their most serious consideration, occasioned by the announcement of the doctrines of the Church, they might have gone dreaming through life, without

once realizing their practical use to the assurance of faith. To this course I was prompted also by having no periodical publication through which to awaken attention to the subject and direct the judgment. I was therefore obliged to construct my more official discourses in such wise as to call forth discussion; but I did not anticipate that the wily Presbyterians would have swallowed the bait so readily. * * *. Their opposition has done more for the cause in a year, than without it could have been done in ten. It is now, however, too late for them to retrieve their error, attention is awakened, feeling is roused, and investigation will for ever be in our favour.

"Our progress nevertheless is comparatively slow in organizing new congregations. * * *. We want missionaries, and have funds to employ two, but cannot obtain them; yet my hope is strong—it is not my cause but the Lord's, and his providence is so distinct in his overruling direction of events for the furtherance of that cause, that both my clergy and myself are greatly encouraged. That we should be of one mind and of one heart, is an unspeakable blessing; and that with this they should be zealous, evangelical in the just sense of that word, and the majority, men of more than respectable literary attainments, and other qualifications for the pulpit, renders my station pleasant amid the severe labour I have to encounter. * * *.

"I feel much indebted to Mr. C—— and to Mr. O—— for the help and countenance they have given me. I need it all. The habits and occupations of my best years were not favourable to the retaining,

far less to the improvement of a good education. Every hour I have cause to regret that improvidence which abandoned the continuation of mental improvement, and in a good degree threw away the fruits of care, and pains, and expense in my early education. But I foresaw not the use the Lord had for me. Wonderful it is that he should have sought me out, and what is left of me I wish to be all his. Remember me in your prayers—help me with your counsel—reprove me where I am in error or wrong—and believe me,

"Very truly and affectionately,

"Your friend and brother in the Lord,

"JOHN S. RAVENSCROFT."

In the General Convention of 1826 a proposition was made by the House of Bishops for sundry alterations in the Liturgy. The measure was adopted by the House of Clerical and Lay Deputies, but, according to the constitution, it was to be communicated in the recess of the sittings of that body to the conventions of all the dioceses, and then to be acted upon at the following meeting of the General Convention. It was understood to have been brought forward by Bishop Hobart, and it is therefore necessary to explain by what motives he was influenced in the suggestion of a plan which was much more likely to open a boundless field for discussion than to lead to any satisfactory results. It was entirely contrary to all his predilections and habits. His love of the Liturgy was a passion. His admiration of it in every part was so great, that it had even been the occasion of charging him with a want of due

veneration for the word of God. He had at all times enforced the observance of it among his clergy with the utmost earnestness, solicitude, and zeal. I do not remember an instance under any circumstances in our parish, of his omitting even those parts which are left to the discretion of the minister, nor do I believe that if the alterations which he proposed, and which were also to have been discretionary had been adopted, that he would have changed his own practice.

But in certain sections of the Church it had been alleged that the service was too long, and in accommodation to this opinion, many of the clergy, in disregard of their solemn obligations and vows, had substituted their private will for the public law. This appeared to Bishop Hobart to be such a subversion of principle as would eventually bring all authority and all order into utter contempt. If, therefore, the pretext of the undue length of the service could be removed, and whatever was doubtful in the construction of a certain rubrick,* by which a very common irregularity was justified, were made clear and indisputable, then every violation of the order of the Church would be without excuse ; and he not only believed that it would be without excuse, but he was even disposed to indulge the hope, that it would in a great measure be without temptation.

The modifications proposed were such as would make no striking alteration in the daily service of the Church. In its general form it was to remain

* The rubrick relative to the Ante-Communion Service.

the same as it had ever been. The change was to be entirely confined to the Lessons and the Psalms. These were either to be reduced in length to a certain extent, or retained in the way originally prescribed, at the discretion of the minister. The Preface also in the Confirmation Service was to be slightly altered, and the Rubrick in relation to the Ante-Communion Service to be made so explicit as to render the observance of it a matter of the clearest and strictest obligation.

No change could have been made with less violence to the devout feelings and endearing associations of our people. It would have been so slight in appearance as scarcely to be noticed, and yet the abridgment of the Lessons and the Psalms would have been so material as to bring the service within reasonable bounds, to secure greater uniformity in its observance, or to expose its violators to the severest censure and reproach.

The measure was brought forward by Bishop Hobart, with the view of promoting universal harmony and order, and in a spirit of the utmost conciliation and kindness; which was met with great cordiality by some who differed widely from him in his general views. It was, however, with singular frowardness and perversity strongly opposed by many of those who were in the constant habit of mutilating the Liturgy, as well as by others who sacredly observed it, and who dreaded the effects of innovation and change. From this double opposition, therefore, it was finally rejected.

The following letter to Bishop Hobart from Bishop Ravenscroft, is exceedingly characteristic

both of the style and temper of the writer. There was something remarkable and striking in the history of his life, in the character of his mind, and in the boldness and loftiness of his spirit, which nothing could daunt. He was nearly of middle age when he entered upon the ministry. The early part of his life had been spent in guilty pleasures, his later years in mere worldly pursuits, and the whole in such a forgetfulness of God, that when he was awakened to a sense of his condition, he regarded himself as *the chief of sinners.* There was, therefore, such a profound abasement at the recollection of his offences, such a broken and contrite heart, such a deep sense of the divine mercy and grace in reclaiming him so late from the error of his ways, that his soul broke out with the most fervent love to God, and the short remnant of his days was entirely employed in redeeming the time which he had hitherto mispent. A monument of mercy himself, he preached *the unsearchable riches of Christ* with the utmost ardour, fidelity, and zeal, holding him up continually in all his gracious offices, and through the divine blessing winning many souls to him, which are now *the crowns of his rejoicing.* But though his sanguine temperament was enkindled with all the glow of pious feeling, he was not hurried on into the extravagances of enthusiasm. He loved and he preached the Gospel of Christ *as the power of God unto salvation to every one that believeth,* but he also loved the Church which the Son of God had *purchased with his blood.* He looked upon these things as essentially and vitally connected with each other, and thought that no man had a right *to put*

asunder what God hath joined together. He therefore regarded wrong views of the ministry, authority, and order of the Church, as material errors. He looked upon separation from this ministry as the sin of schism—upon a disregard to this authority as disobedience to Him from whom it was derived—upon a violation of this order as a presumptuous exaltation of private opinion over public law, a breach of sincerity and truth, and a contempt of the most solemn obligations both to God and man. On all points connected with his views of duty, he proclaimed his opinions fearlessly. He acted upon them firmly and consistently. He would never listen for a moment to the suggestions of policy. He would compromit nothing. He would yield nothing. He despised a timid prudence. He shrunk from no responsibility. He met error directly, and was sure that truth would always triumph, if manfully defended. In the contemplation of the moral sublimity of his character, we feel a respect for it approaching almost to veneration.

And yet this man, so stern and inflexible in his defence of the truth, and so lofty in the eyes of his fellow-men, was like a child in his lowliness in the sight of God.

His talents were suited to his character. His bold thoughts were expressed in a strong and masculine style, and his controversies were conducted with great ability and spirit. With less theological learning than many others, and in a great measure by the acuteness and vigour of his natural powers, he established his own positions well, triumphantly exposed the weakness and fallacies of his anta-

gonist, and wit, sarcasm, and reasoning, all blended together, made him one of the most formidable assailants of Presbytery which our country has produced.

But while, as one of the most sincere and devout men that ever lived, (even those who differed from him being the judges,) and one of the most zealous and able defenders of evangelical truth and apostolic order, he is worthy of the utmost admiration; yet it must be acknowledged by his warmest friends, that his great qualities were alloyed by some of those infirmities which seem to be inseparable from our nature. He was undoubtedly too harsh and violent in the condemnation of those who differed from him in opinion, and too unqualified in the judgment of their motives; and in his noble zeal for the cause of truth, he sometimes lost sight of Christian charity. These exceptions, it appears to me, are the only ones which need to be made in regard to the following letter of Bishop Ravenscroft, or of any other which may be afterwards introduced.

"*Raleigh, May* 30, 1827.

"RIGHT REV. AND DEAR SIR,

"Your favour of the 25th reached me to-day, accompanied by two copies of the address on the present bug-bear of high and low Church—the watch-word of a party, too unprincipled, I fear, to be wrought upon by fact or argument. I trust I do not exceed, in thus expressing myself; but, what with their cant, and what with their artful adaptation of their outcry to popular delusion, I can see nothing of sincere though misdirected opinion, but

much of reasoned and calculated contrivance to overthrow that polity which the most solemn obligations require them to defend. Though providentially defeated for the present, and for which the Church cannot be sufficiently thankful, I agree with you in opinion, that this defeat is not decisive as to the fate of the party. It still exists, and will continue to mature its plans with more caution and deeper counsels, waiting for the next vacancy in the episcopate to try their strength, and either gain their object in a bishop after their own heart, or obtain occasion against the bishops, from their refusal to admit an improper person into their body. This, I doubt not, is a part of their plan—a kind of reserve to appeal to public feeling upon, as a persecuted body of pious men, denied the rights of conscience. I trust, however, that there will be firmness enough in a majority of the bishops to commit the cause to God, by cleaving to principle at every hazard—refusing every attempt at compromise. In the meantime much may be done to give more correct views to the great body of our laity, and to expose their artful and dangerous proceedings.

"On the subject of the Liturgy I have but one fear, and that is, that the bishops are not prepared to apply the only remedy, which is, no longer to wink at infractions of the Rubricks, but to stand prepared to enforce the discipline of the Church against all offenders. Let this be done in one or two plain cases, and I doubt not the result; whereas, by continuing to act upon the present principle of forbearance, those who act irregularly are encouraged to

persevere, from the calculation that it is fear which operates with the bishops—that they are too strong a party for the law to meddle with; and thus a double evil is produced; the government is weakened, and its opponents increased, both numerically and in confidence. I trust you will pardon the freedom with which I venture to show mine opinion: but, as I am sure that we (the bishops) possess, individually and collectively, the means to put a stop to this increasing and ruinous evil, I had rather it should thus be met, and promptly too, than by further temporising, feed the flame of discontent and disunion, until we have to mourn over a catastrophe which firmness and decision would have averted.*

"While happily free myself from the remotest cause of uneasiness as to this point, I yet feel for those who are otherwise situated, and would gladly aid in any way to bring about a more favourable

* The firmness of Bishop Ravenscroft was once, as he himself informed me, put to a severe test, which, however, was found sufficient for the occasion. One of the dioceses had elected a presbyter as an assistant bishop, on the express condition that he should not, as a matter of course, on the demise of the bishop, succeed to his jurisdiction. Bishop Ravenscroft looked upon this as utterly wrong; and though a canon was passed at the time to prevent its recurrence, he would by no means give his consent to the act. Besides, in reference to the presbyter elected, though he was his dear and personal friend, and though with a single exception, he had never known one whose walk was nearer to God, yet it was his opinion, that he had not that regard to the distinctive principles and usages of the Church which fitted him to be one of her principal overseers. On both these accounts, therefore, Bishop Ravenscroft disapproved of his appointment to the office, and accordingly he neither could be prevailed upon to sign his testimonials nor to assist in his consecration.

state of things. With the help of God I shall watch to keep my diocese free from this infection. Nor will I ordain any man whom I have sufficient ground to suspect of laxity or disaffection to the distinctive principles of the Church. Let all walk by this rule, and Dr. ——'s increasing evangelicals will disappear like the morning dew.

"Your affectionate friend and brother,

"JOHN S. RAVENSCROFT."

In the summer of 1827 Bishop Hobart set out upon his tour of Episcopal duty, with the intention of extending it to Green-Bay, in order to visit the Oneida Indians, whom he still considered as under his pastoral charge; but finding it impossible to accomplish the journey consistently with other necessary duties in his diocese, he did not reach this remote point, and postponed it till the following summer. He proceeded, however, as far as Detroit, where he gratified the people of our communion exceedingly, by the novel visit of a Protestant Bishop, performed the interesting ceremony of laying the corner-stone of the first Episcopal Church, and administered the rite of confirmation.

No man was ever more careful than Bishop Hobart to regulate his public conduct by general principles, nor more ready in applying these principles to particular cases. And when his mind was clearly made up as to the correctness of the rule, he never suffered himself to be moved by temporary expedients, by personal feeling, by popular excitement, by the desire of praise, or fear of clamour and reproach, but went on steadily and firmly in his

course. To men of narrow and wavering minds, who could neither comprehend a subject in all its bearings, nor act with resolution even upon their own convictions, his conclusions at times seemed rash and precipitate, his conduct harsh and ungracious, and his perseverance and consistency mere obstinacy and pride. But he generally secured at once the approbation of the bold and sagacious; and notwithstanding temporary opposition, very often succeeded in finally carrying with him the public mind.

The following letters are striking illustrations of the peculiarity in his character which we have just described.

"Answer of the Right Rev. Bishop Hobart to an invitation to a public dinner given in this city on the 8th of January, 1828, in honour of the victory of New-Orleans."

"*New-York, Jan.* 2, 1828.

"GENTLEMEN,

"Professing a most warm and decided attachment to the republican institutions of my country, I have yet always deemed it expedient, considering my particular office and station, never publicly to connect myself with any of the political parties that have divided the nation. I hope you will think that this rule is, for me, a safe and proper one; and in conformity to it, I must beg your permission to decline the distinction which you so politely offer me, of being present at the public dinner on the 8th instant.

"I trust you will believe my assurance, that in

thus declining the honour which you intend me, I am not influenced by any want of sensibility to the importance of the event which you design to celebrate; and, least of all, of respect for you, or for the numerous class of citizens whom you represent.

"I have the honour to be, gentlemen, &c.

"J. H. HOBART.

"*To Wm. M. Price, Esq. &c. &c.*"

"Letter from the Right Rev. Bishop Hobart to the Mayor of New-York, in reply to a request of the Corporation of the City, that the Clergy would notice in their pulpits the recent decease of his Excellency the Governor of the State."

"SIR,

"I have this day received from the Clerk of the Corporation of the City a copy of a resolution of the Common Council, in which 'the Reverend the Clergy of the City are respectfully requested to notice, in an appropriate and solemn manner, in their respective churches to-morrow, the deep bereavement sustained by our common country, by the death of our chief magistrate and fellow-citizen, De Witt Clinton.'

"As I feel myself under the necessity of declining to comply with this request in Trinity Church, and at St. Paul's and St. John's Chapels, of which I have the parochial charge, I hope you will permit me, in order to prevent misconception, to state the reasons which have influenced me in this determination.

"The prostitution of religion to the purposes of secular policy has produced the greatest mischiefs;

and I conceive that the studious separation of the Church from the State, which characterizes our republican constitution, is designed to prevent religion and its ministers from being made subservient to the views of those who, from time to time, may administer public affairs. But if the civil or municipal authority may desire the clergy 'to notice, in an appropriate and solemn manner,' the death of the chief magistrate of a state, the request may be extended to every distinguished citizen who has filled a public office; and thus the ministrations of the clergy may be made to advance the influence of political men and political measures—an evil from which, in the old world, the most unhappy effects have resulted, and against which, in this country, we should most sedulously guard.

"The character of the individual, too, whose memory is to receive these high religious honours, may not render him worthy of this sacred distinction; or, in seasons of great political excitement, he may be as obnoxious to one portion of the community as he is the idol of another; and thus the clergy, who should be devoted to the exercise of their spiritual functions, may be drawn into the ranks of party, and suffer in its rude conflicts. In almost every case, from the varying opinions of the relative merits of public men, the ministers of religion, in the capacity of eulogists, may as much fall short of the ardent expectations of some, as they may exceed the more sober estimate of others. There is no view of this matter which does not, in my judgment, present serious objections to a compliance with the request of the Corporation.

"As far as my private feelings are concerned, it would be most grateful to me to bear my public testimony to the eminent talents, the civil services, and the private virtues, of the lamented chief magistrate of the state—and, most certainly, great deference is due to a request of the functionaries of the city in which I am a minister: but paramount considerations of duty will prevent my compliance with a request which, in the *principle* that it involves, and in the *precedent* which it will establish, appears to me of dangerous tendency, in regard to the spirit of our free constitutions, and to the interests of religion, and the character and influence of its ministers.

"I have the honour to be,

"With great respect,

"Your most obedient servant,

"J. H. HOBART.

"*Saturday, Feb.* 16, 1828."

From Bishop Hobart to the Rev. Mr. Ives.*

"*Warsaw, Sept.* 15, 1828.

"MY DEAR SIR,

"I received your letter containing the melancholy news of Dr. Feltus' death, of which, however, I was previously apprized, by a letter from Dr. Onderdonk. It is truly, privately and publicly, a severe dispensation of Providence. He was exceedingly useful in his congregation, and daily becoming more and more attached to the cause of sound Church prin-

* Now Bishop of North-Carolina.

ciples; and to me uniformly and warmly kind. God grant that his congregation may be saved from one of different views and policy. Rumour is often unfounded in her reports; but it has been whispered that your name has been mentioned; of course I conclude you cannot *think for a moment* of leaving St. Luke's, even should it be in your power.

"I have not heard from home, except through you, since I left Troy. I hope to find a letter at Geneva. Let some of the family write to me immediately, directing to *Unadilla, Otsego county, New-York.* The country through which I have passed has been more sickly than ever was known; but, thank God, I have been well.

"Every day I am led to exclaim—'The harvest is great, but the labourers are few:' with such a harvest at *home,* such a want of labourers *here,* must we be searching for a harvest abroad? To me it seems not only absurd, but *wrong.* * * *.

"Affectionately yours,

"J. H. HOBART."

From Bishop Ravenscroft to Bishop Hobart.

"*Williamsborough, N. C. Nov.* 13, 1828.

"RIGHT REV. AND DEAR SIR,

"I have been balancing for weeks whether to write to you or to wait for a clearer indication of the disturbance to the Church, which I anticipate from the measures contemplated in the diocese of Virginia. Perhaps I fear without cause; perhaps I am doubtful where I might be confident. I confess I am full of apprehension.

"I learn from a source entitled to credit, that the change proposed in the ecclesiastical constitution of that diocese will be carried, though not without opposition; and if so, what in such event is likely to be the course pursued by the House of Bishops? what ought to be their course under existing circumstances? and what the probability that the real interests of the Church and of true religion will prevail against the specious but fallacious pretence of maintaining peace by yielding to innovation?

"These are subjects which haunt me, I may almost say, and which even the anxiety consequent on the daily decline of my poor wife's health cannot shut out. Is it proper that some interchange of opinion between the bishops should take place? * * *. Is it proper and prudent that precautionary measures should be set on foot, while the danger may be considered as only possible? And may I request your view of the whole? * * *.

"I greatly regret that so little intercourse takes place between the bishops, as I have reason personally to lament. I do not think it is right, officially speaking, and certainly the late and present state and temper of the American Church calls for concert, union, and firmness amongst those who, as watchmen, stand answerable not only for present but for future interests, and these such as involve the glory of God and the salvation of men.

"I need not say, I trust, that I shall rejoice to hear from you, to receive the benefit of your greater experience, more extended range of observation, and intimate knowledge of character, and that I shall most readily communicate that information

which a knowledge of the principles and views of the leaders in Virginia, acquired by a service of six years as their fellow presbyter, has given me. * * *.

"For the re-establishment of my health, now much improved, I am debarred from my usual course of visitations during the winter. But it would still have been thus, in the providence of Almighty God, by the serious, I fear I may say, hopeless state of Mrs. Ravenscroft's health, over whose daily decaying frame I have to watch continually. She is, however, patient and cheerful, possessing 'the confidence of a certain faith, and the comfort of a reasonable, religious, and holy hope,' for which I heartily thank an ever gracious God, and pray that the like consolation may be yours and mine in that trying season.

"Your affectionate friend and brother,

"JOHN S. RAVENSCROFT."

There is a very important feature in the public character of Bishop Hobart, which, perhaps, in the first place, contributed more than any thing else to his elevation to the Episcopal office, and after he had attained it, to the increase of his influence and consideration, that I find myself unable to represent, except in a very imperfect and general manner. His talents for public business were of the highest order. Fond of its excitement, patient of all its details, clear and sagacious in his views, prompt in action, full of resources, there was nothing which he did not understand, and nothing which he was not at all times prepared to engage in with interest,

and to act upon with decision. He was, therefore, one of the few who form the life and soul of every public assembly, and who influence, direct, and control its deliberations. Without being forward or assuming, he was always self-possessed, confident in his own powers, prepared for any emergency, and roused to a more vigorous exertion of his intellect when taken by surprise. On occasions of this kind he not only spoke with ease and fluency, but sometimes rose to a high and commanding eloquence.* But though it is well known that he took a most active part as a presbyter in the business of our State Convention, that from an early period of his ministry he made himself conspicuous in the general councils of the Church, and that he exercised a great degree of influence at a later period in the House of Bishops, yet it is difficult to point out the

* The late Rufus King, who was an admirable judge of the wisdom and eloquence in others, of which he himself furnished so illustrious an example, entertained the most favourable opinion of Bishop Hobart in regard to both. In a communication which I have received from Charles King, Esq. he remarks, that he has "heard his father more than once, in adverting to the influence which the Bishop exercised in various deliberative bodies where they met, speak with high admiration of his powers and promptness as a debater. He often used to say, that if the Bishop had been a politician instead of a clergyman, he could not have failed of obtaining and preserving a great ascendency in public assemblies, by those qualities of his mind which enabled him to perceive with intuition the weak points of an adversary's argument, and urge with convincing earnestness the strong points of his own. When to this was added that sincerity of purpose which was so obvious in all that he said, it may readily be believed that it was difficult to withstand him."

important questions in which he was engaged, or the occasions on which he was particularly distinguished; for no record is kept of the debates in our conventions, and little else can be learned from the Journals than the result of their proceedings. The persons with whom he acted before his elevation to the Episcopal office, are for the most part dead, and at this distance of time accurate information on these points cannot be obtained from those who are living. The same remarks may in a great measure be applied to the more private discussions in which he was engaged in the House of Bishops.

In the autumn of 1828 the plan of a clerical association was formed by a few of the clergy in the city of New-York and its immediate neighbourhood; the object of which was declared to be "the promotion of the personal piety and the official usefulness of its members by devotional exercises, and by conversation on missionary and such other religious subjects as might conduce to mutual edification." The purity of intention on the part of those by whom it was instituted, and the fair promise of usefulness which it held out, would have commended it to the favour of common observers; but the Bishop, with his usual penetration and sagacity, observed in it those seeds of evil and discord which would inevitably spring up amidst the good fruits, and endeavoured at once to check its establishment and growth. Fond of the *good old paths*, and witnessing the happy effects of a strict adherence to all the usages of our Church, he was not easily led astray by specious appearances, but preferred the sure advantages of experience to the uncertain hopes of novelty

and innovation. He therefore regarded this scheme with a scrutinizing eye, and when he had surveyed it in all its tendencies and probable results, and was satisfied of its inexpediency, he communicated his opinions to the clergyman by whom it was originally proposed, with the earnest desire that it might be abandoned. After a kind discussion of the subject between them, the Bishop entertained the hope that there would be an end of the matter, and the undoubted conviction that it would not be finally resolved on without further communication with him.

In this, however, his frank and confiding nature misled him.* The Bishop soon learned that a meeting of several of the clergy had been called, with a view of organizing the plan. He immediately resolved on seeing two of them, and stated earnestly and solicitously, but with as much mildness as was in his power, the reasons which convinced him that, laudable as was their object, the plan which they proposed for accomplishing it was inexpedient and unnecessary. A statement nearly similar was also made on a different occasion, in a spirit of frankness and kindness, to another of the clergymen who took the lead in the measure. But notwithstanding all these conciliatory and precautionary measures, notwithstanding his objections, his wishes, and almost his solicitations, he found that his endeavours were unavailing. The association was organized. Efforts were made to extend it. It was publicly announced

* Something must have been said, probably in a courteous way, and with a view of getting rid of the subject, which admitted of this inference, though it might not have been so thought nor intended on the part of the speaker.

and applauded in a religious paper, without any authority indeed on the part of the society, but at the same time without any expression of displeasure at the publicity which was given to it.

Under these circumstances, what was the Bishop to do? Was it to be expected that he who never shrunk from the discharge of his duty on account of the consequences, who had struggled through his whole life with difficulties, and overcome them, whose spirit always rose up to the emergency and prepared him to meet it with firmness and vigour, was to sink down on this occasion in timidity and silence? Such, however, in contradiction to his well known character, appears to have been the conclusion of those by whom his wishes were opposed; and such, indeed, would have been the conduct of an ordinary man: for it was a most delicate and critical conjuncture. He was called upon to express his disapprobation of the course which had been pursued by some of the most popular and influential of his presbyters, for whom he entertained a sincere esteem. He was to act in opposition to a scheme which, having for its avowed object the promotion of their personal piety and ministerial usefulness, would seem to those who only looked at the surface of things, without considering all their bearings and consequences, worthy of the highest approbation and praise. He saw that his conduct would be liable to misconstruction on the part of those honest and sincere persons who would not give themselves the trouble to think, and to the perversion of the self-righteous and pharisaical, who would not view it according to charity and truth. While contending

for what he deemed the best interests of religion, he was aware that his piety itself might be called in question. In the prospect, therefore, of the pain which he must give to those from whom he differed, and the misconception, odium, and abuse which he knew that he would draw upon himself, he might well consider the step which it was necessary for him to take as "one of the most harassing events of a trying episcopate of eighteen years."

But these considerations did not move him. He prepared an exposition of his conduct and views, in the form of a Pastoral Letter to the clergy and laity of his diocese. In order to make himself still more sure of the propriety of his course, he read it to a few of those friends in whom, from their respect for his character, their admiration of his policy, and long-tried attachment to his person, he could entirely confide, and who valued him too much to encourage him in any measure of which they did not honestly and cordially approve. They all agreed in opinion, that the publication of the Letter was due to himself and the Church. For my own part, having looked upon the line of distinction which was about to be drawn by this society between those who should unite with it and those who should not, as one which, in the spirit of the day, would necessarily bring some odium on the latter, and perhaps hinder their usefulness, I not only regarded it with dislike, but with a degree of anxiety and dread. The conduct of the Bishop, therefore, in thus interposing himself as a shield for the protection of others, and bearing the whole reproach himself, struck me as a noble and magnanimous

act; and I could not forbear from telling him, that the course he was pursuing seemed to me no less generous than correct. He replied, that his life had been a scene of constant agitation, that he longed for repose, and that he had never before taken any step with so much reluctance; but that his duty was plain, and it must be done.

I shall now give the substance of the Pastoral Letter. The Bishop first remarks, that "a minority of the clergy have thought themselves warranted in assuming" the title of the Protestant Episcopal Clerical Association of the city of New-York, "of which the Bishop, and a large majority of the Protestant Episcopal clergy of the city are not members." As he ought certainly not to be inferior to others in solicitous efforts to promote his own piety, official usefulness and edification, as well as of the clergy, he thinks it essential that he should exhibit the reasons why those efforts have not been directed in favour of an association whose object appears so commendable, but against it. After an account of his endeavours, which I have already related, to prevent the organization of the society, he proceeds to state the arguments which he then briefly urged somewhat more in detail.

"1. Though every clergyman should aim at the greatest piety and zeal, and with this view should devote himself habitually, and earnestly, and fervently to private reading, meditation, and prayer, and should avail himself of *occasional* opportunities of counsel and converse with his brethren; yet organized clerical associations for prayer and spiritual conversation, and expounding of Scripture, have

a strong tendency to become the theatres of spiritual vanity and ostentation, and of that peculiar and artificial language of religion which is significantly denoted by the term *cant;* and than which there is not any thing more offensive to the delicacy, simplicity, and purity of genuine piety.

"2. As in these associations, *excitement* is the object, a more than *ordinary* glow of religious feeling, begin, as they may, in chastened spiritual conversation, in a well ordered prescribed form of devotion, the excited fervour of some at least will soon require conversations more impassioned, and devotions more ardent. The heats of enthusiasm will soon inflame religious conversation, and extempore prayers, stirring up the animal passions, displace the dull routine of prescribed formularies. Some may oppose and strive to check the departure from sobriety, but they will soon be set down as *formalists;* and retiring from a whirlwind which they have been instrumental in exciting, but which they cannot control, they must see it assailing and weakening, if not subverting, those barriers which public reason has established against private fancy, and those provisions which the wisdom and the piety of the Church have settled for the preservation of Christian unity and the regulation of the devotion of her members. All this is in the ordinary course of human nature—all this is abundantly exhibited in the history of the Church of England in the reigns of Elizabeth and the first Charles."*

* At that time, according to the account of Fuller, it was customary for "the ministers of the same precinct, by their own appointment, to meet at the principal place therein. The junior

"At a much more recent period, in the earlier part of the last century, clergymen of the Church of England, with precisely the same plea which is now urged, the defective piety and zeal of the clergy, formed an association for the 'promotion of personal piety and for mutual edification,' which produced a schism in that Church, and led to the rejection both of her worship and ministry."

divines went first into the pulpit, and for half an hour, more or less, treated upon a portion of Scripture, formerly, by a joint agreement assigned unto him. After him four or five more, observing their seniority, successively dilated on the same text. At last a grave divine, appointed on purpose, made the closing sermon," and afterwards delivered his remarks upon the discourses of the rest. "Then all was ended, as it began, with a solemn prayer, and at a public refection of those ministers, the next time of their meeting was appointed, text assigned, preachers were deputed, a new moderator elected, or the old one continued, and so all were dismissed."

These prophesyings, as they were called, were attended with manifold evils, a departure from the established ritual of the Church, an unbecoming rivalry among the clergy, the depression of modest merit in those ministers who "were profitable preachers in their private parishes, but who were loath to appear in this public way, which made them undeservedly slighted and neglected by others;" the encouragement of vanity in many young men, who having "more boldness than learning, readiness than solidity, carried away the credit, to the great disheartening of those of more age and ability;" "jarring and personal reflections," which often disturbed the harmony of this concert of preachers, impertinent excursions from their text, to inveigh against the discipline and government of the Church," and various other inconveniences, which made them prejudicial to the ordinary services of the sanctuary on the Lord's day, and to the interests of true religion and virtue.

"It is to be observed, that as these prophesyings were *public*, and those of the Clerical Association *private*, the above remarks will not apply to the latter. The attentive observer, however, will not fail to see in how many respects" they "are strictly applicable."

"3. *Conversation* on religious subjects" "among clergymen, on the spirit and the duties of their office," and "the various topics of theology, when it takes place in their ordinary intercourse," "and especially that converse, in which congenial friends pour into each other's bosoms their thoughts and their trials," "which a delicate mind would" feel a reluctance in exposing more publicly, "is highly inspiriting, consolatory, and edifying. These artless unpremeditated effusions, this 'sweet counsel,' these 'words in season,' 'how good they are!' But send me to a meeting organized with its presiding officer, its secretary, its book of minutes, &c. &c. in which I must talk spiritually, in which I am to *prepare* to talk spiritually, in which the emulation may be who can talk *most* spiritually—the charm is gone; formality takes the place of simplicity, stateliness of ease, artificial or enthusiastic fervour of genuine feeling, the clergyman as he would fain others should think him to be, of the clergyman as he really is. And as there is to be *discussion*—discussion on subjects formally proposed, it is well if a spirit does not creep in very different from that of mildness, meekness, and humility—well if 'they who are of like passions with other men,' do not begin to contend for victory instead of truth; and to take the field as opposing champions of this or that opinion, this or that system of policy, this or that minute point of theological criticism, this or that mode of phraseology. Well will it be if what began for 'mutual edification' does not end in mutual strife. Is all this imaginary? A clerical association which once existed in our own country,

would prove that the picture here drawn is taken from the life."

"4. But most exceptionable are these clerical associations when viewed as to the ease with which they may be made the powerful *instruments of intrigue, and engines of party.*

"That such is the tendency" or "design" of the present, "he is far from asserting." "But no fallacy is greater than that which views a measure in itself independently of its remote consequences, and of its operation as a precedent, and which determines the character and tendency of associations in their long continued and changing effects from the particular cast of the one which at the moment is before us. What are the associations now under consideration? Bands of clergy united by the strongest ties, those of spiritual feeling and religious zeal. Give an impetus in any direction to one of these associations, and with what force and efficiency would it move! Let the power that gives the impetus be acquired by one or more members of these associations, and who will say that they will not be made the instruments of faction, and the engines of party? And most to be dreaded are they, under the *popular form* in which, in many respects, our Church is in this country organized. Our bishops, various officers intrusted with important duties, standing committees, &c. &c." and deputies to the General Convention, "are elective. When then our ecclesiastical system is thus popular in its organization, of how great importance is it to guard against the operations of faction and party influence!

" Nor is the danger ideal, that these associations will travel beyond their professed designs. The glory of God, the extension of the kingdom of Christ, the good of the Church, are objects so momentous, that they will, in those periods of excitement which these associations aim at producing, be considered as a complete justification of recommendations, and finally resolves and plans of various and probably conflicting kinds.

" The laity have cause to fear the power of the clergy only when that power is exercised in self-created, irresponsible associations. The legitimate Episcopal authority is liable to most danger from the clergy in these easily perverted societies, which may soon be applied to influence and control not only the Bishops, but the diocesan convention of clergy and laity. Counsel which, if given individually by clergymen, a bishop ought to receive with respect, and to consider with deference; he would feel it his duty to decline if it assumed the imposing and controlling character of a resolve or recommendation from organized associations, who, even if they should not encroach on the powers of the convention of the diocese, would prove in this body dangerous instruments of intrigue and faction.

" 5. These associations for promoting personal piety and mutual edification, by devotional exercises and religious conversation, &c. will become not only the instruments but the invidious *badges* of *party*.

" Those who engage in them, however they may disclaim the representation, will be held up as more evangelical, more spiritual, more devoted to their Master's service, than those who do not avail them-

selves of these plausible means of personal piety and mutual edification. These latter must explain and justify themselves—criminations and recriminations ensue—party spirit is engendered—and soon the clergy will be ranged in the parties of spiritual and pious, and secular and formal. No person can doubt that such must be the issue, who attends to the principles of human nature, to the workings of the human feelings, or to the facts which daily present themselves. Are not certain bishops and clergy now constantly charged with being bigotted, and formal, and anti-evangelical, because they resolutely maintain the distinguishing principles and institutions of their Church, in opposition to opinions and practices which, in their judgment, would weaken and finally subvert both? And will not they who, for whatever purpose, employ these weapons of attack, find a new and powerful one in the charge, that what they will doubtless extoll as a most laudable plan of promoting clerical piety and edification, is not only discouraged, but disapproved of by a bishop and many of his clergy?

"It was this last consideration which" the Bishop "pressed with the most earnestness on the valuable and respectable clergymen whom he addressed, with the view of inducing them to relinquish the plan of a clerical association in this city, which they had formed. For admitting that they could not see the force of his objections, and that, in this proposed measure, one of disputed policy, and not certainly of conscience, no deference was due to the opinions and feelings of the individual who holds the most responsible station in the diocese; yet the contem-

plated association would certainly occasion divisions among us, and become a new source of party spirit. Those of the clergy and himself who did not join in the association, would appear before the public in the unpleasant light of not participating in the means which others of their brethren use and extoll for the promotion of personal piety and mutual edification. And he, therefore, with all deference, submitted to them, whether, as a matter of peace and unity, of delicacy and kindness to their Bishop and brethren, inasmuch as it would not be pretended that the association proposed was *essential* to personal piety and edification; and as both could be promoted by other modes to which there could be no possible exception; as the measure therefore could not be *absolutely necessary*, it was not expedient to relinquish it.

"They seemed at the time affected by the consideration; and he was sanguine in the hope that they would be conclusively so. For thus he reasoned with himself. Mere men of the world engaged in any association, would deem it unkind, if not indecorous, to adopt any measure not *essential*, which was disagreeable to a respectable portion of their associates, and which might subject those associates to misrepresentation and odium. On Christians this delicate consideration towards their brethren in the family of the same divine Lord, is a duty much more obligatory. On the ministers of Christ this ready relinquishment of whatever is *not essential*, in deference to the wishes, the feelings, and the characters of a respectable portion of their brethren, and of him who is set over them in the

Lord, seemed to him an imperative act of delicacy, kindness, and duty, not permitting a moment's hesitation.

"For admitting that the evil would not," as he was fully persuaded it would, "very much overbalance the good; yet in all plans of disputed policy, the decisive question ought to be—Can we do without them, and thus avoid the evils which there is reason to fear will ensue from them? And who will for a moment pretend that associations of the description of the one under consideration, are *essential* to the personal piety, official usefulness, and edification of the clergy? To suppose so, would be to cast a libel on the thousands and hundreds of thousands of ministers who, without these means, have pursued, as *burning and shining lights*, their luminous course to the bright day of heavenly glory. Let a clergyman in private read, and meditate and pray. Above all, let him cherish the *spirit* of supplication; lifting up at all times, and in all places, unseen and unnoticed by the world, but seen and heard by his heavenly Master, his heart and affections in prayer for every spiritual blessing which he needs as a Christian and as a minister of the Lord. In the social circle of his brethren, in those clerical meetings which the various exigencies of the Church render necessary, and in the more confined groupe of those whom congeniality of temper and views, or other circumstances draw together, let him indulge, as opportunity offers, in converse as to all the points by which he may be excited or edified. He will enjoy sufficient means of personal piety and edification.

"In these exercises, which have been tested and

found adequate to their holy end, by a series of the most pious and faithful ministers who, in successive ages, have adorned the Church, there can be no unhallowed intrusion of vanity, ostentation, or vain-glorious strife, of the selfish spirit of ambition, and of the disorganizing purposes of restless faction. To the constant and fervent use of these means of promoting personal piety, official usefulness, and edification, I would urge myself, I would call my brethren of the clergy and laity. Under the agency of the Divine Spirit, by them, in connexion with the worship and ordinances of the Church, we shall be excited and advanced in the spiritual life; animated and strengthened to the faithful discharge of the duties of the stations in which God, in his providence, has placed us; and finally secure, through the merits of our divine Lord, the great end of our calling, the salvation of our souls.

"In these exercises every clergyman may unexceptionably and effectually advance his spiritual improvement. And therefore he has no warrant for pursuing those means which are reasonably obnoxious to his brethren, or to those to whom, in unessential points, many considerations suggest the propriety of deference; which subject them to misapprehension or to odium; and which, however fraught with partial good, portend in their results a great preponderance of evil. 'No man liveth to himself,' is a maxim most applicable to a minister of the Church. He has brought himself under many obligations, and subjected himself to the influence of many considerations, which materially affect his private rights.

"There is no reason for supposing that there is such a deficiency of piety and zeal among us as to render necessary these associations. Without their aid the assiduous labours of the clergy have been blessed to the prosperity and general harmony of the diocese. Why run any hazard of interrupting this prosperity and union?"

The publication of this Letter was the occasion of great embarrassment and perplexity to the members of the Clerical Association. The exposition of the means which the Bishop had employed to prevent its formation, and the mild and conciliatory manner in which his arguments had been urged—the courteous, respectful, and dignified tone of the Letter itself—the strong and sagacious views which were taken of the subject—the plausibility, the clearness, and force of his reasonings—the justness and pertinency of his illustrations—and the sympathy which was felt for him in the painful attitude which he had been compelled to take—all made a most powerful impression in his favour, and led to a very general disapprobation of the association itself. It was impossible for the society to continue without a great violation of delicacy, decorum, and respect towards the Bishop; and more happily for him than he expected, without the strong and decided censure of the great body of the members of our Church. How far the members of the association were influenced by the latter circumstance in their subsequent proceedings, or how far by feelings of courtesy and kindness, it would be as unbecoming in me to give an opinion, as it would perhaps be impossible for themselves to determine. It appears,

however, from their own answers, that they acted under the operation of both. There was for some time a pause, which left the issue of the matter in uncertainty. From their attachment to the scheme, from the pride of consistency, and from the natural tendency to defend a course which has been entered upon deliberately, in whatever light it might be viewed by others, there was no doubt a violent struggle in their minds before they could bring themselves to abandon it. Whether it were to be looked upon as an act of deference and submission to their ecclesiastical head, or as a compliance with public opinion, there would probably, in either case, be some sense of humiliation on their part, though in reality had it been done frankly and promptly, it would have been regarded by others as noble and honourable.

Before any steps were taken, the constitution of the society and the forms of prayers were published, accompanied with some prefatory remarks. In them it was stated, that the members of the association "had supposed that a small society of clergymen, ten in number, meeting in the privacy of their own houses, for social intercourse, conversation on missionary and other religious subjects, and prayer, would not excite much public attention, or require any defence of the motives and conduct of those who were engaged in it." They were anxious not to subject themselves to the charge of resistance or disrespect to ecclesiastical authority on the one hand, nor on the other to relinquish their privilege of thinking and acting as Christians and presbyters in regard to points left free to individual judgment.

They apprehended little danger, from the measures which they had adopted, to the legitimate authority of the Church, where there was such a diversity of opinion among themselves. Their association was for good and not for evil, for union and not for discord and strife, *all conversation on disputed points of Church principle and policy having been prohibited by mutual consent.* They were convinced "*that peace and brotherly love were to be maintained not by enforcing uniformity of opinion upon points left free by the Church to the exercise of individual judgment, but by a mutual and generous toleration of opinion in regard to such points.*"

But a few copies of their constitution and forms of prayer had been published, and these for their own use, and not with a view to disseminate them. The mention of the existence of their little association in the Philadelphia Recorder had not been anticipated, and they were not prepared for the strong public disapprobation of it in the Pastoral Letter; as their meetings were held in their own houses, and not in any public place, they could have wished that they had remained unknown and unnoticed, except by their Maker, and their brethren who maintained similar opinions in regard to clerical intercourse. But as there had been a kind of arraignment of them before the bar of the religious community, this community had a right to know from themselves on what grounds the arraignment was made. For this reason the constitution and prayers were made public, which before had been exclusively designed for private use.

To the provisions of the constitution they attached

but little importance, except as to that one of them which required that every meeting should be opened and closed with a form of prayer. The name of the association was adopted without much consideration. It was not understood that any disapprobation had been expressed of its object, but only of the manner in which it was to be attained, through an organized association. The society was in all respects as informal as could possibly consist with its existence as a society. There was no elected president, no balloting for members—it was open to all. That an organized system so very feeble might not afford facilities for the exercise of a refractory spirit towards the authorities of the Church, they were not prepared to deny. But if men were never to unite but in associations exempt from this liability, they must for ever live disconnected, and indulge a constant and heart-chilling distrust of each other. If the presbyters of the Church had no regard to the dignity of their own character nor the duty of Christian love, neither the privation of opportunities to meet together in such associations, "nor even a system founded on the example of some civil governments, and prohibiting more than three from conversing together at the corners of the streets, would keep them in control." They would not seek for occasions to accomplish their hateful work in an association open to all, where controversial points were prohibited, and the presence and influence of God's spirit were sought in the sober use of forms of prayer.

This is a faithful summary of the defence of the society, which was made by its members, but it

scarcely touched upon the points at issue, and the objections of the Bishop remained in all their force. It not only failed to accomplish the purpose of justifying their course, but made the apology an aggravation of the offence. For it indirectly charged the Bishop with the intention of enforcing uniformity of opinion, by the influence of his station, on points which were left free to individual judgment, and with an unexpected and indelicate arraignment of their private designs, their doings, and the tendencies of both before the bar of the public, and with the desire of exercising a tyranny like that which prevails in some despotical governments, of "prohibiting more than three from conversing together at the corners of the streets." The indecorum, unkindness, and arrogance of this last intimation were without excuse, and excited the indignation of every unprejudiced and generous mind. If such were the first fruits of that society, whose object was the promotion of Christian unity and love, how completely did they verify, in one respect at least, the apprehensions which were entertained of its tendency and results!

There was nothing authoritative in the conversations which the Bishop held with certain clergymen before the formation of the society. He represented them as kind, and courteous, and conciliatory; and the truth of his representation was not denied. There was nothing authoritative in his Pastoral Letter, for it was a most temperate appeal to the reason and good sense of the people of his diocese. He said nothing more than any presbyter would have been justified in saying to his brethren; and

had his reasoning been weak and fallacious, the charge would never have been made, for the cause would certainly have failed. But it was strong and decisive; the respect for his wisdom was in most minds implicit; and the effect therefore of the expression of his opinions, was to give such a direction to the public mind as to put down opposition, or to make it feeble and unavailing. The influence of his character and talents was too apt to be regarded as the mere exercise of arbitrary power.

Bishop Hobart noticed the prefatory remarks. He showed that the society was not a retired and unobtrusive body, which was fond of privacy and quiet; but that it aimed at publicity, sought for its extension, and provided not only for the admission of any Protestant Episcopal clergyman in the city of New-York or its vicinity, but for the invitation of all to its regular meetings, who might happen to be here from the remotest borders of our Church. No pains were taken to conceal it, but many efforts were made to bring it into notice.

How could they have been but "little prepared" for the appearance of the Pastoral Letter? Did they think that they could "triumphantly establish a society, from which he predicted, as a *precedent*, great evils would ensue to the Church, which he could not conscientiously join, and which would affect his character and influence, by subjecting him to the charge of discountenancing measures for the spiritual improvement of his clergy?" did they think "that they could carry forward this institution with increasing numbers and strength, a proud trophy of their victory over the counsels, the wishes, the

earnest requests of their Bishop, and that he would be silent and treacherous to his vows, which bound him to watch over the order, purity, and peace of Christ's fold?"

Little had they marked the fearlessness and intrepidity of his character, or much had they calculated on the strength and influence of their own combination, if they supposed that he dared not to discountenance an institution which he thought liable to great evils, even though it appeared under a guise so pious and imposing.

The security against "the facilities for the exercise of a refractory spirit," which it was admitted that the association might afford, and against its being "perverted to the purposes of party by designing persons," was stated to be "the dignity of character and Christian love" which should characterize the clergy. But conceding them in their fullest extent to those who were then members of the Association, would there be any security for the uniform continuance of these qualities in the persons who might afterwards have the management of it? This liability to abuse, however great and injurious, would be no argument against these associations, if they were essential; but so absurd a pretension would not be advanced. The most godly ministers that ever lived were fitted by other means for the paradise of God.

Another security against their perversion to party purposes, was stated to exist in "the prohibition of all conversation upon disputed points of Church principle and policy, which were left free to the exercise of individual judgment."

But would not the very determination which were these points lead to discussion, which might end in excitement and strife?

Are all these disputed points of Church principle and policy *unimportant?* The studied exclusion of them would naturally lead to this opinion; and thus, unless this position be correct, there would necessarily be a growing disregard to the cause of truth. This circumstance constituted in itself a cardinal objection to these associations.

It is well known that the differences of opinion which prevail among Churchmen do not merely relate to questions of minor consequence, but to many things which are respectively deemed by those who are opposed to each other, of great and fundamental importance. Some of these respect the true views of Christian doctrine; others, matters of Church policy; some, the construction of rubricks and canons; others, innovations upon order and discipline in practice. It was no recommendation, therefore, of the Clerical Association, which was instituted for the purpose of mutual edification, that these things, which so essentially affected the distinguishing character of the Church, were, by mutual consent, left entirely out of view; for even peace should not be bought at so great a price as the toleration of error, or the slightest sacrifice of the interests of truth.

"But none, it is said, would band together, in such an association, for the hateful work of faction, so holy in its objects, and so guarded in all its provisions. These are the very associations which 'designing men' would pervert to the purposes of

unprincipled faction, and which even honest men would sometimes think it right to employ to promote what they considered correct party views. Associations *expressly* and *solely* for refractory or factious purposes would never be formed. Faction, especially religious faction,

> " Is a monster of such frightful mein,
> That to be hated, needs but to be seen."

He did not impute these purposes to the members of the Association, but only meant to state, that " designing persons, with these views, would not find it expedient to avow them, but would choose an association with this fair exterior, which they might make a powerful engine of their party designs, should they obtain influence in it."

Let the plausible theory of these associations be carried into practice. Let them branch out into different parts of the state. Was it without the range of probability, that, on the occurrence of a vacancy in the Episcopate, an event so important and exciting as the election of a bishop, would not be brought under their consideration? " And then let it be asked—Will the agitations which that event, it is to be feared will stir up, be likely to be allayed by organized bands of clergy?"

" Apart from this event, is it not to expect more than human nature, that these associations should never in any way interfere with the legitimate Episcopal authority, and what is certainly of not less importance, with the powers of the clergy and laity in convention? Our ecclesiastical system gives the bishops, the clergy, and the laity, co-ordinate

power." Any organized associations for religious purposes of one of these orders separately from the others, should be looked upon with extreme jealousy. "The laity have cause to fear the power of the clergy only when that power is exercised in self-created and irresponsible associations."

In conclusion, the Bishop remarked, that there was the most gratifying evidence that the sentiments which he had expressed, and the course which he had pursued in this matter, met with general and strong approbation in the diocese. They little knew him who supposed that, in defending and advancing his own, it gratified him to impugn the policy or conduct of those whom, as his brethren, he wished to hold in all possible esteem and honour. A man far greater than he could claim to be, the venerable Hooker, at the close of his useful but in some respects agitated life, exclaimed—"I have lived to see that this world is made up of perturbations!" Who would court them? Bishop Hobart, however, would be unfit for his station if, when duty were concerned, he feared them. "Short-sighted and treacherous is that policy which, through the dread of slight temporary evil, and least of all, any personal difficulty or odium, would endanger the order and peace of the Church, and ultimately sacrifice her best and permanent interests."

The first who withdrew from the Association was the member by whom it was originally projected. This was as much to have been expected from the general correctness of his views, as his temporary departure from them had been a matter of surprise. But while he stated the reasons for the change of

his course, he attempted to justify himself for its previous adoption. He still approved of the objects of the society. He apprehended none of the evils which were predicted in the Pastoral Letter. He neither acknowledged the justness of its reasonings nor the pertinency of its illustrations. But though he had not felt bound to yield to the paternal counsel and persuasions which were given by the Bishop in his private character, yet he could not resist his public official advice.

The society was shortly after dissolved by common consent, not because, as was stated by the members, there had been any alteration in their views, but principally because "the Pastoral Letter would be the means of preventing several of their brethren from joining with them, and consequently of preventing that general interchange of sentiments on religious points, which was one prominent object in forming the Association." This act was accompanied with the publication of a defence of the Association. From the great length of this piece, an abstract of it could not be given without extending the present subject beyond all reasonable bounds. It was no doubt deemed satisfactory by some; but I think that it may be said, without any injustice to those by whom it was prepared, that it produced no material change in the public mind, but, on the contrary, that the Bishop's answer to it served to strengthen the impressions which had already been made.

The Pastoral Letter was an appeal to reason and common sense. It was made by one who has rarely been equalled in judgment, sagacity, and foresight.

The arguments were drawn from the principles of our nature, the common workings of the human mind, and the observations of experience. And the only test of their justness and truth was the prevailing sentiment of the public at large. When this is clear and decided, it is but seldom wrong. I have never known a case where there was so little diversity of opinion among the clergy as in regard to the Pastoral Letter. Among all classes of our laity, also, it met with marked and general approbation. It was admired by many in other denominations. It commended itself every where to the lovers of order and peace. And so strong was the sense of Churchmen in particular against these self-created and irresponsible associations, that we may venture to hope no future efforts will be made for their re-establishment. Indeed, we are assured that there never will, if any regard be paid to the well known opinions and wishes of him who is now over us in the Lord, and who, with a spirit of kindness and conciliation which should win the love and submission of all his clergy, will never yield in matters of duty to the firmness and intrepidity of his illustrious predecessor.

The remainder of Bishop Hobart's life was spent in the active and unwearied discharge of his important duties; but though it was full of usefulness, yet there was nothing in it which seems to call for any especial notice, or which would be likely to interest the general reader. From the rapid growth of the Church, his labours were constantly increasing, but with renewed health, with buoyant spirits, and greater energy than ever, both of body and mind,

he went through them with such ease and cheerfulness as led us all to hope that they might long be continued, when, in the inscrutable providence of God, they were about to be closed for ever. He left the city in the month of August, 1830, on his visitation of the diocese. The last occasion on which I was with him was at the communion. How often and how fondly does my mind revert to that hallowed hour! How little did I think that I should see him no more, until the eternal supper of the Lamb!

In the early part of September I received a letter from the Rev. Dr. Rudd, informing me that the Bishop was ill at his house, and requesting that either his son, Dr. Hobart, or myself, would come immediately to Auburn. It was thought that there was nothing alarming in his case, and that he was even in a state of convalescence. His son, however, aware of the insidious nature of the autumnal fevers in that part of the state, was not without a degree of apprehension, and pursued his journey with the utmost haste. The accounts continued to be encouraging for a day or two, but as soon as it was found that an unfavourable change had taken place, I immediately followed him. Knowing that the Bishop had repeatedly recovered from similar attacks, and trusting in the strength of his constitution, I still clung to the hope, that a life so dear and valuable to us all might once more be spared; but in each stage of my journey, with every successive rumour, it grew fainter and fainter, and before I had reached the end of it, I met the messenger of death —without the last look or parting blessing, which I

had been hastening to receive. The agony of that moment can never be surpassed.

I will not dwell upon the circumstances of his dying hours, which, though soothed by filial attentions and the offices of friendship, were still, in the absence of so many who were dear to him, peculiarly affecting; nor can any language express the profound and universal grief which was felt at his death. But it is consoling to know, that it was a blessed conclusion to a well-spent life, serene, and holy, and happy; that it was marked with the humility, the devotion, the faith, and the hope of the saints, whose death is *precious in the sight of the Lord;* and that the Church which he so long edified by his labours, has still reason to rejoice in their consummation at his bright and glorious example.*

* There were two instances of delicate attention to the feelings of others in Bishop Hobart's last illness, which excited the deepest emotions in the persons towards whom they were shown, and which cannot fail to heighten the admiration of that kindness of heart which enthroned him in the affections of thousands. The first was a letter of condolence to George Griffin, Esq. on the death of his son, the Rev. Edmund D. Griffin, whose ripe scholarship and rare attainments, even in youth, gave the promise of the highest literary eminence in after years, and of the greatest usefulness in the Church, to whose service he had just consecrated his extraordinary gifts.

"*Auburn, Sept.* 3, 1830.

"My dear Sir,

"I cannot resist the impulse of my feelings, deeply to sympathize with you in the most unexpected and severe dispensation of God's providence, which has removed from you, by death, your most excellent son. It was a severe stroke to me, for I cherished the

Bishop Hobart died in the fifty-fifth year of his age, leaving behind him a widow, three sons, and four daughters.* His remains were brought from Auburn, and deposited beneath the chancel of Trinity Church. In a recess behind it, a large and splendid monument has been erected to his memory, which is beautifully and tastefully adorned, in basso relievo, with an emblematical representation of the

sincerest regard for him, and looked forward with high satisfaction to the distinguished usefulness and reputation to which his eminent talents, attainments, and virtues, would raise him in future life. But what are my feelings compared with yours? What can we say, but that 'God's will be done?' Faith in the wisdom and goodness of all his dispensations, however dark or afflictive, will allay the pangs of nature, and Christian hope opens that blessed state to which your departed son will be admitted at the resurrection of the just, and where it should be our prayer and our aim that we may join him before the throne of God, never to be separated.

"I write in the hurry of a journey. Accept, my dear Sir, my most sincere condolence for yourself and your family,

"And believe me

"Most truly yours,

"J. H. HOBART."

The second instance was a special message to his early friend and revered guide, the Right Rev. Bishop White, renewing the assurances of the respect, the affection, and veneration which he entertained for his character; and enjoining it on one of his attendants, almost with his dying breath, that he should deliver it in person. It is scarcely necessary to remark, that a request so sacred met with a prompt and literal compliance, or to describe with what tenderness and gratitude the message was received.

* The eldest of these has since died, Jane Chandler Hobart, who, by the gentleness of her character, the simplicity of her manners, the sweetness of her temper, and her deep and unaffected piety, was greatly endeared to her family and friends.

hopes and consolations of religion,* on which there is the following inscription :—

Beneath this Chancel rest the Mortal Remains of
JOHN HENRY HOBART,
Rector of Trinity Church, in this City,
Bishop of the Protestant Episcopal Church in the State of New-York ;
Born in Philadelphia, September XIV, MDCCLXXV,
Died, during a Visitation to the Western Parts of his Diocess, in Auburn, September XII, MDCCCXXX.
The Vestry, in Behalf of the associated Congregations of Trinity Church,
Have caused this Monument to be erected
In Memory of the Public Services, Private Virtues, and Christian Graces of their beloved and lamented
PASTOR ;
In Testimony of their Respect for the Wisdom, Energy, and Piety of their revered
DIOCESAN ;
In Honour of the faithful and valiant
" SOLDIER OF CHRIST,"
Who, on all Occasions, stood forth the able and intrepid
CHAMPION OF THE CHURCH OF GOD.

In concluding the life of Bishop Hobart, it has appeared to me that it might not be uninteresting to give a summary view of his character. There will doubtless be the risk of wearying the reader by an unavoidable repetition of what is already sufficiently familiar ; but, at the same time, it may afford

* Designed and executed by Mr. Ball Hughes, a young sculptor of genius and talent, who, in this work, as well as others, has already given the earnest of great eminence in his profession.

an opportunity of touching upon some points which have not been embodied in the narrative itself.

His childhood and youth presented a rare assemblage of the most engaging qualities of heart and mind, which were the sure presages of eminence and respect in after life.

Modesty, ingenuousness, purity of thought, and blamelessness of manners, secured for him the esteem and affection of all those early companions whose friendship he valued, and screened him from the malevolence and censure of those whose society he shunned. His industry in all his studies, his ambition to outstrip his competitors, and his uniform success, his acknowledged superiority, and the open approbation of his teachers, appear neither to have excited the ill-will and dislike of those whom he humbled by his proficiency, nor to have provoked the jealousy of those with whom the contest was more keenly maintained. In fact, with the innate consciousness of genius, he concealed the marks of triumph, which it cost him but little labour to achieve; and bearing his faculties meekly, he was the favourite of his school, the idol at college, and the oracle of every society with which he was connected. In the sports of childhood, or in the recreations of youth, he mingled with his companions on a common footing, assuming no consequence, and expecting no deference; but with all the ease, and freedom, and sprightliness of his character, he entered into the mood of the moment, and contributed his full share towards their innocent enjoyments. Indeed, there seems to have been a charm in his manners and conversation, which was

almost like fascination, for no one in early life ever inspired friendship more readily, or was more happy in retaining the regards which he had once secured.

But in those deeper affections of the heart, in those dear and kindly feelings which centre in home, how amiably and engagingly did he always appear! What a tender love do all his letters breathe for the fond and anxious mother who sacrificed so much of her personal ease, her comfort, and enjoyment, for his education and advancement in life! How cheerfully did he abandon his literary pursuits and his flattering hopes, when her interests required it, to engage in a vocation which was repugnant to his taste, his habits, and all his predilections! And how readily again, after his entrance upon the ministry, did he accommodate himself to the wishes of his friends, in the choice of a settlement, though in opposition to his favourite plans!

From the active part and lively interest which, at a later period, he always took in the business of life; from his practical wisdom, and profound views, and politick measures, which are more frequently seen in men of the world than in his retired and contemplative profession; from his zeal for the polity, discipline, and outward order of the Church; and from his utter abhorrence of enthusiasm, cant, and every species of religious ostentation; there were some who entertained doubts of his personal piety, or who at least regarded it as too much blended with worldly motives and worldly views. How strong a presumption is furnished against this uncharitable opinion by his delightful and ingenuous correspond-

ence with his early friends! There his devout thoughts and feelings were exposed with the same simplicity and freedom as they were poured out before God. And who can read these letters—who can observe the steadfastness of his faith in our Lord Jesus Christ, the depth of his humility, the tenderness of his conscience, and the effusions of his sorrow at the recollection of his faults, and not look upon his youth as a pure and acceptable offering unto God? With what elevated views did he regard the ministry! With what holy intentions, and resolutions, and prayers, and with what a trembling anxiety did he enter upon the duties of the sacred office, feeling that of himself he was not *sufficient for these things*, but still encouraged by the persuasion that his weakness would be made perfect in the divine strength, and that *his sufficiency was of God!*

In every stage of his ministerial course we follow him with admiration and delight; we find him always active, useful, and beloved—throwing his whole heart and soul into his duties—sparing himself in nothing, but running beyond the strict measure of his engagements—calling forth the energies of his restless and powerful mind in every public labour or plan which might contribute to the interests of the Church and to the glory of God. While he thus rendered himself, in the earlier years of his ministry, a general favourite, and enjoyed an almost unbounded popularity, he was not corrupted by adulation. No man whom I ever knew had a heart more open to all human sympathies, nor valued more highly well-merited praise; but with him it was rather a stimulus

to laudable exertions than an encouragement to vain-glory and pride.

It was not in the course, however, of human things, that he should escape the obloquy and censure which are the uniform attendants of eminence and worth. When, from his long and useful labours, and his extraordinary gifts, the eyes of the Church were fixed upon him as the person who was peculiarly fitted to direct her councils and to advance her growth, he was assailed with unmeasured abuse, and his exaltation was ushered in with every evil omen of tyranny, misrule, and wo. He soon passed through this eclipse, and emerged from it with a brightness which continued to increase till his career was closed.

The ardour of the Bishop's feelings, "that sacred fire which is the incentive to noble deeds," urged him on with the greatest devotedness and zeal in the discharge of his duties, and sustained him in his unexampled labours. But the same sanguine complexion also hurried him at times into those sallies of impatience, those unguarded expressions and sudden starts of temper, which gave an advantage to his enemies, and momentary pain even to his friends. They were, however, mere passing clouds, and in an instant all again was bright and serene. It was not in him to hate the person whom he had offended, nor to irritate the wounds which he had given. He hastened at once to make atonement, and no noble mind could ever resist the frankness of his apology, nor the overflowings of his returning kindness. His very infirmities, therefore, gave occasion for the display of a magnanimity,

which heigthened the admiration of his general worth.

There was something wonderfully winning and attractive in the social character of the Bishop, and even in the peculiar cast of his manners. He seemed formed for the enjoyment of society, and the delights of friendship. Ardent in his feelings, frank and undisguised in the expression of them, generous, affectionate, and confiding, he captivated all hearts, and bound those to him who were of congenial taste and temper, as with links of iron. His manners were in harmony with his dispositions, full of freedom, cordiality, and warmth. No one who has seen him, though but for a moment, will ever forget the benignant and playful expression of his countenance, the heartiness of his greeting, his words of kindness and good will. But to those who communed with him as friends, who saw him in the lighter moods of social festivity, or in the graver moments of deep and tender feeling, who remember the charms of his conversation, the endearments of his friendship, his wise and wholesome counsels, his acts of sympathy and kindness—to those his image is ever arising with all the dear, departed joys of which it reminds them, and with a sense of dreariness and vacancy which nothing else on earth can fill.

In the bosom of his family all the perturbations of his busy life were calmed, and there, at least, he found a temporary relief from the cares and anxieties with which he was constantly harassed. But even this respite was comparatively short, for he exercised an unbounded hospitality; and while he was in the

city, he was scarcely ever alone. He did not, however, suffer the interruptions of company to interfere in any material degree with his domestic enjoyments, but treated his guests with all the familiarity of friends. It was to him a happy home; blessed with a companion who, from a sense of duty as well as the impulse of love, was ever watchful to gratify his wishes, regardless of her own, and to adorn, in every respect, the relations which she sustained, and made still happier by the dutifulness, affection, piety, and worth of his children, who were to him, in every sense, as *an heritage and gift that cometh of the Lord.* Here the dignity, the watchfulness, the caution, and restless anxiety of the Bishop, were completely lost in the free and unfettered feelings of the man; they were poured out in all the fulness of his overflowing heart. Every thing was an object of interest to him; the studies of the younger members of his family, the occupations and amusements of those who were older, the rambling and discursive conversation, the innocent gaiety, and harmless merriment of all. He was himself as playful as a child, but in a moment could resume all the seriousness and dignity which became him, when the conversation called for a different turn, or the performance of solemn duties required the feelings to be directed into another channel.

The Bishop's colloquial powers were marked by promptness, ease, pertinency, and good sense; but it was neither his turn nor his ambition to say pithy things, which might strike the hearers; to display the extent of his reading or the depth of his erudition; and though he occasionally indulged in sallies

of humour and sprightly repartee, yet his conversation was not distinguished by felicitous allusions nor pungent wit. It always took its character easily and naturally from the cast of the company in which he might be placed, and the varying circumstances by which it might be suggested. But in one respect it surpassed that of any person with whom I have ever been acquainted. In the discussion of any knotty and disputed point in theology, or question of Church policy, or any other perplexing subject to which his attention had been directed, it seemed as if the sluices of his mind were opened, and as if his tongue could scarcely keep pace with his thoughts. His ingenuity was sharpened in proportion to the keenness of his adversary. His watchful eye ranged over the whole scope of the argument. He detected in a moment any flaw in the reasoning, or any sophism in the illustrations, and pointed out immediately the inconclusiveness of the one or the fallacy of the other. He was singularly happy in the application of particular cases to illustrate and support the general principles which he himself was attempting to establish, and in repelling the objections of others. But it must be acknowledged that he did not in his impetuosity allow a due advantage to men of slower minds, but would often entangle and overwhelm them in the mere hurry of the argument; and that sometimes in the desire of victory, he was unwilling to yield even under apparent disadvantages, and continued to contend for points with great ingenuity and skill, which to others at least seemed weak and indefensible.

But there was one trait in his character which

shines out with peculiar glory: it was his moral courage. Nervous in the temperament of his body, his mind was as firm as a rock. He feared none but God. It was this which marked his course in the Church with a track of light which, we trust, will grow brighter and brighter unto the perfect day. He saw the true grounds upon which the Church rested, and he had firmness enough to avow his opinions without qualification or disguise. He saw the true policy by which she was to be sustained, and he pursued it without regard to the anxious fears of her temporizing friends, or the clamours of her secret or open foes. He kept the principles of apostolic order in connexion with evangelical truth perpetually in view, explaining them in his writings, inculcating them in his discourses, enforcing them in his conversation, and fortifying them by a steady and unalterable adherence in practice. He pressed upon his people the uncompromising and exclusive claims of the Church, and left the consequences of their rejection to others, not without pity indeed for their errors, nor charity for their motives, but with a desire that was stronger than any other feeling, that all should come to the knowledge of what he deemed the truth. In contending for Episcopacy as the primitive pattern of the Church and the appointment of God, in enforcing her order and discipline, in guarding against all direct violation of her principles and usages, and discouraging all amalgamation with other denominations for religious purposes, which might even remotely endanger the interests of truth, it is almost incredible to relate with what contumely,

scorn, and reproach he was assailed, from the very outset of his course till its triumphant close. But none of these things moved him. He lived long enough to see what, in the beginning, he was convinced of, that a just cause, when manfully defended, would never want supporters; that truth would gradually prevail over prejudice and error; and that a bold and honest policy would be ultimately crowned with success. The impress of his mind was stamped upon thousands; a new tone was given to the Church at large; and we may confidently hope, that his opinions will be extended, and his labours be blessed for generations to come.

God in his providence seemed to have endued him with all the qualities, both mental and physical, which fitted him for his exalted station, and which, in a spirit of piety and faith, he consecrated entirely to his service; quickness of perception, vigour and manliness of thought, the most tenacious memory in connexion with the soundest judgment, a keen and almost unerring penetration into the character of others, and very often a remarkable ascendency over their conduct, promptness in action, wisdom in counsel, skill and eloquence in debate; an energy of character which nothing could repress; an activity of mind and body which was never suspended; a perseverance which rested only when its object was attained; a noble and insatiable desire of doing things *more excellent* than those which he had already accomplished. Oh! had his life been spared to the term which is so often meted out to others, how completely and gloriously would it have been filled!

But God's will must be done, and man's duty is silence and submission. Let this sentiment be ours, which he himself so devoutly expressed on the bed of death.

THE END.

DATE DUE

JUN 06

FEB 24 2003

GAYLORD

PRINTED IN U.S.A.

COLUMBIA UNIVERSITY
0027036545

937.09
H65